

460.0.32

CATONIS DISTICHA MORALIA

EX CASTIGATIONE D.
ERASMI ROTERODAMI

una cum annotationib⁹ & scholijs

Richardi Tauerneri anglico

idiomate conscriptis in

usum Anglicæ ius

uentutis.

•••

LONDINI.

Ex ædibus Richardi Tauerner.

Anno. M. D. XL.

Cum priuilegio ad imprimen-
dum solum.



Richardē Tauerner to the tendre youth
of Englande, Bretynng.



He cause, gētle chyldrē, that
hath impelled me to take these pay-
nes in this boke, is your weale and
cōmoditie. I perceiued, that this boke
which is intitled & whiche cōmonly
we cal Lato, as it is in dede very apte
and accōmodate for your education
in vertue & learnyng: so it is also very much frequen-
ted & borne in your hādes. But agayn I perceiued,
that of & most part it is rather bozne in & hādes, thā
imprinted & fixed in the memozy. The cause herof, I
goulde cōiecture to be nothynge els, but that the most
parte of the boke is cōposed not in solute oratiō, but
in metre, which to the rude chyld must nedes be ob-
scure & full of difficultie & cōsequēty vnpleasānt and
vnsauery. For the redzesse therfore of this incōueni-
ency, I beyng moued, good chyldrē, with & loue that
I beare vnto you, haue not disdayned to playe as it
were the chyld agayne, attēpering my selfe to your
eedze wyttes & capacities. I haue not trāslated the
boke worde for worde, for thā I shulde take away
the office of your schole maister, & also occasiō you to
be the more negligēt & slacke in your study vpo trust
of & oratiō therof. But I haue with briefe scholiers
illustrated & opened the sēces of the verses, in whiche
the sayng I haue chiefly folowed the great clerke of
most happy memozy Crasimus of Roferdā, which be-
fore me haue done the same in the latine tōge. We
shalbe your partes (swete chyldzen) so to imbrace
this boke, & to beare it henceforth not only in hande,
but also in mynde, as I may thynke my labour well
employed vpon you. Fare you well.



LIBER PRIMVS Fol. 15.
LIBELLVS ELEGAN-
TISSIMVS QVI IN-
SCRIBITVR CATO DE
præceptis uitæ communis.



Vm animaduverterem, q̄plu-
rimos homines grauit er-
rare in uia morum, succurre-
dum et consulendum eorum
opinionem fore existimaui, ma-
xime ut gloriose uiuerent, et
honorem contingerent. Nunc te fili cha-
rissime docebo, quo pacto mores animi
tui componas. Igitur præcepta mea ita le-
gas, ut intelligas. Legere enim et non in-
telligere, negligere est.

Itaq; deo supplica. Parentes ama.

Cognatos cole.

Magistrum metue.

The fyrste reuerence is to god, the nexte to thy fa-
ther, & mother, the thyrde to the rest of thy kyn-
folke. We make supplication vnto God with our
prayers and sacrifices. We loue our parentes whyle
we obserue & obey them. We embrace our kynnsfolke
with officies of humanitie and with blyng theyr com-
pany. And after all these, the chyld must feare and
stande in awe of his mayster vnto whose correction
he is committed.

CATONIS

Datum serua.

The thyng that thou art put in trust wth, kepe it
faithfully.

Foro te para.

That is to say, exercise thy selfe in suche knowe-
ledge, as thou mayst be conuersant in the courte of
pledyng. For in olde tyme this was the fyrst degree
to hygh promotiō. Erasmus sayeth that in most au-
rient booke he fyndeth it wyrtē thus (foro para) that
is to say, obey and apply thy selfe to the market, that
is to say, to the state present, lyke to the comon pro-
uerbe (vtere foro)

• Cum bonis ambula.

Kepe company with men of honell haueour. For
fyrste they wyll iudge the suche one as they be with
whom they se the conuersant. And secondly by ha-
uyng and keepyng company with the good, thou shalt
become better.

Ad consilium ne accesseris anteq̃ uoceris.

Thruste not thy selfe into other mens counsailes
and affayres, but, when thou art called, then come.

Mundus esto.

That is, neyther fylthy nor rypouse, but nette
and pure.

Saluta libenter.

Fayre speakyng gendereth and also nurysheth
the frendeshyp of many.

Maiori cede.

That is, Argue not with them that be myghtyer
then thy selfe.

LIBER PRIMVS Fol. iij.

Minori parce.

Rage not agaynst those that be thy inferiours, but beare sumwhat with them.

Rem tuam custodi.

Waste not rashly thy goodes, leaste eyther foully thou be dryuen to beggery, or more foully forced to robbe and steale, or els (which is the nexte colyn to it) to crymte and polle.

Verecundiam serua.

Kepe thy selfe vndefyled and pure from the spotte of foule lechery.

Diligentiam adhibe.

Be diligence in al thinges preuaileth and beareth the chief stroke: So hath neglygence al way infelicite with it accompanied.

Libros lege. Quos legeris memento.

Out of booke is learned anone that whiche by longe experience and vse of lyfe a man can scase attayne. But here ye muste take hede that ye overcharge not your selfe with readdyng, heappng one thyng vpon another, and impprntynge nothyng in the memozy.

Familiam cura.

Thyne owne domesticall affayres are to be cared for, and none other.

Blandus esto.

That is, be courteouse in company.

Iraisci ab re noli.

Be not waywarde and harde to please, for at all not to be moued pertyneth rather to a stocke then to a man.

A.iii.

Remi-

CATONIS.

Neminem irriseris.

Scorning of other is a tokē of an arrogante folp.
But Crasimus sayeth in some booke it is writē thus
Miserum ne irriseris.

As who shulde say, the pices of the mynde do me-
rite to be mocked and scorned, but misery deserueth
rather pite then mockery.

Mutuum dato.

Cui des uideto.

Orher whyles a man ought to lende his money, yet
not to all sortes of men without choyse, but to suche
as wyl well and truly yelde it agayne, and to suche
as be worthy to haue suche office of frendshyp besto-
wed vpon them, and finally to suche as thou couldest
fynde in thy harte euen to gyue it.

Iudicio adesto.

In olde tyme it was the chief office of frendshyp,
in thy frendes cause, where iudgement was to be
giuen, to be with him and to assist him with thy coun-
saile and helpe.

Conuiuare raro.

Ouer ofte to call other to feastes wasteth a mans
substaunce, and ouer ofte to go to feastes is not com-
mendable. But moze rarely to do eyther of them is
good humanitie.

Quod satis est dormi.

Slepe not for pleasure but for the necessitie of
nature.

Iusiurandum serua.

Thou oughtest not rashely to sweare, and the
thyng that thou sweare, thou must perfourme, onles
it be a thyng vnlawfull.

Alino

LIBER PRIMVS. Fol. liij.

Vino te tempera.

Be moderate in wyne, or absteine from wyne.
For verely to gyue wyne to a sponge man, is to pyn-
gyle to fyre.

Pugna pro patria.

We must fyght not for euery trylle, but for defense
of our countrey.

Nil temere credideris.

Be not lyght to beleue al thynges that be spoken.

Tu te consule.

Take counsaile of thy selfe, for thou beste knowest
thy selfe and thy thynges. It is also red thus.

Tuto consule.

Take hede of reuerendouse counsailes, folowe
sure counsailes.

Meretricem fuge. Literas disce.

Youth is best kepte from harlottes by the studie
of good sciencies.

Nil mentiri uelis.

A lye is a foule vice and namely in a gentyl man.

Bonis benefacito.

Benefytes ought not to be bestowed but vpon
good persons, for otherwysse they be losse.

Maledicus ne esto.

Tempre thy selfe from tauntyng of other men.

Existimationem retine.

Maynepyne thy good name, that thou lose it not,
for it is sone losse, but it is not sone recouered.

Aequum iudica.

liiij.

Judge

CATONIS.

Judge not for meede or fauour, but accordyng to the rule of equitie.

Parentes patientia uince.

Though thy parentes handle the not indifferently, yet thou must forbear them.

Beneficij accepti memor esto.

It is a greate comblynes to be myndefull of that thou takest, and forgetfull of that thou gapest.

Ad prætorium stato.

In the hynges court or mayres court where causes be pleaded are many thynges learned.

Consultus esto.

Haue knowledge of the lawe, to the intent thou mayst helpe thy frende.

Vtere uirtute.

Use vertue.

Iracundiam tempera.

Befoze, he monyshed we shuld not be angry with out cause. Nowe he warneth that also a iulle angre shulde be moderated.

Trocho lude. Aleas fuge.

The toppe is conuenient for chyliden. The dysle be infamouse euen amonges the hethen people.

Nihil ex arbitrio uirium feceris.

It is tiranicall, to haue eye to what thou canste do by myght, and not to what thou cannest do by right.

Minorem te non contempseris.

It is the proude mans ppertie and not the wyse mans, to abhoze his inferiour.

Aliz

LIBER PRIMVS. Fol.v.

Aliena concupiscere noli.

Be content wth thynne owne.

Coniugem ama.

Thou must loue thy wyfe, for she is thy partiner
bothe of weale and wo.

Liberos erudi.

Chastice and bynge vp thy chyl dren.

Patere legem quam ipse tuleris

what ordie thou prescribest to other, vie thou the
same towarde them.

Pauca in conuiuio loquere.

Haue not thou all the wordes at the borde, that
other men also may haue place to speake.

Illud stude quod iustum est.

Be not affectionate to the thyng, that shulde be a
reproche for the to do.

Amorem libenter ferto.

Hatred is by all meanes to be fled, and loue de-
syred. And though the person be scale worthy to be
loued agayne, yet suffre thy selfe to be loued.

DISTICHA DICTA CATONIS.

SI de9 est aris, nobis ut carmina dicunt:

Hic tibi precipue sit pura mente colend9

The people thought God to be appeased with sa-
crifices of beastes & of thynges corporall. But wher
as God himselfe is a mynde and no bodie, doubtles
he ought chiefly to be honoured with the puritie of

A.v.

mynde

CATONIS.

mynde. Yea and at this day also the comon sort of christians worshipp god with certayne corporall ceremonies only, where as the moste thankfull and acceptable worshipp is the godlynes of the mynde, for suche worshypers both the father of heauē seke, whiche wyl worshipp him in spirite, hymselfe beyng a spirite.

Plus uigila semper, nec somno dedit⁹ esto
Nā diuturna ges uitijis alimēta ministrat.

Forasmuche as lyfe is a watchyng, accordyng to the mynde of Plinie, we ought to take hede, that we lose not the greatest parte of our lyfe with slepe, namely sicke of the same many vices be gedred, as well of the body as of the mynde.

Virtutē primā esse puta cōpescere linguā.

Proximus illē deo, qui scit ratione tacere.

The fyrst, that is to say, the chief & greatest vertue is to reitayne thy tonge, that thou speakest nothyng rashely. For god whiche is wysest, speaketh seldome and not but thynges necessarie, wheras there is nothyng, but he seeth, nothyng, but he vnderstandeth. wherfore he is nexte to god, which wysely and with iudgement of mynde can kepe silence.

Sperne repugnando tibi tu cōtrarius esse.

Conueniet nulli, qui secum dissidet ipse.

He that stryuet with himselfe shall full euill agree with other men, that is to saye, he that hath no certayne forme and institute of lyfe, but is with euery paffe of wynde caryed nowe hyther nowe thither, is not mete for the company of honest men.

Si

LIBER PRIMVS. Fol.vj.

**Si uitā inspicias hominū, si deniq; mores,
Cum culpēt alios, nemo sine crimine uiuit**

worldly people do marke other mens fautes, no man seeth his owne. wheras in very dede no person at all is wyde of vices, if he wyll narowly examyne his lyfe and maners.

**Quę nocitura tenes, quis sint chara relinq,
Vtilitas opibus præponi tēpore debet.**

Other whyles it is expediēt to throwe away thynges mooste deare vnto vs, if they shulde brynge any scoperdy vpon vs, as to caste away precious stones and golde, that our lyfe myght be in moze sauffte, or pleasures, that we might recouer our health. For the pleasures ought not to be cōsidered, but the vtilitie.

Constans & lenis, ut res expostulat esto.

Tēporib⁹ mores sapiēs sine crimine mutat

As the tyme requireth, so take vpo the, nowe these nowe those maners. Be somtyme graue and sadde, and somtyme agayne amiable and mylde accordyng to the season & place. Or if ye rede (leuis) after Erasmus mynde. Be somtyme constant and somtyme agayne lyght & changeable, as the tyme shall require.

Nil temere uxori de seruis crede querenti

Sæpe etenim mulier quę cōiūx diligit odit

It is cōmonly the propre and peculiere faulte of wyues, to moue and sturre theyr husbandes agaynst theyr seruantes, wherfore he aduiseyth thē that they graue not lyghtly credence to suche complayntes.

Cūq; mones aliquē, nec se uelit ipse moneri

Si

CATONIS.

Si tibi sit charus, noli desistere cœptis.

It is not ynough lyghtly to monyſhe thy frende, when he doth amysſe. Thou muſt ſtyl call vpon him, thou mayſt not leaue hym that euen with impoſſibilitie thou myghteſt ouercome hym, if the matter be ſuche that it toucheth his good name, or his health.

Contra verbosus noli contendere uerbis.

Sermo daſ cunctis, animi ſapiētia paucis.

If thou medleſt with wyſe men, thou needeſt not many wordes. If with ſoles, thou ſtryueſt in vayne.

Dilige ſic alios ut ſis tibi charus amicus.

Sic bon⁹ eſto bonis, ne te mala dāna ſeqnē

So vſe thy frendes, as thou mayſte be deareſt to thy ſelfe. So do good to other, that thou hurte not thy ſelfe.

Ruōres fuge, ne īcipias nou⁹ autor haberi

Nā nulli tacuiſſe nocet, nocet eſſe loquūtū

Spreade no new ſales amonge the people, for a rumour comonly lyghtheſh vpon his hed, from whence it came. If there be no ſeoperdy in the reportyng, yet it hurteth the not, to holde thy tonge, if there be any ſeoperdy, it hurteth the to vter it.

Rem tibi promiſſā certo promittere noli.

Kara fides, ideo, qā multi multa loquūtur.

Make no certayne promyſe to no man vpon truſt of another mans promyſe. That whiche lyeth in thy power, thou mayſt perſorme, but another mans credite thou canneſt not warrant. And the comon ſozte of men beyng moſt ready to promyſe, do oftentymes

deceyue

LIBER PRIMVS. Fol.vij.

Deceyue in perfozmynge the same.

Cū quis te laudat iudex tu⁹ esse memēto.

Plus alijs de te, q̄ tu tibi credere noli.

Esteeme not thy selfe by the praysyng of other mē,
but by thyne owne conscience. Aske thy selfe in what
case thou standest, and if thy mynde answereth the,
that thou arte a farre other person, then this man oz
that man maketh the, thou owest rather to gyue cre-
dence to thyne owne selfe, to whom thou art better
knowne, then to other.

Officiū alterius multis narrare memento.

Atq; alijs quum tu benefeceris ipse fileto.

A good tourne oz benefite, whiche we receyue at
other mens handes, ought to be had in mynde of vs,
but a benefite done to other muste be forgotten.

Multorū cum facta senex & dicta recēses,
Fac tibi succurrāt iuuenis quæ feceris ipse

Aged folke whiche haue sene and harde many
thynges, be wonte to tell the sayenges and dedes of
many. But we ought to endeuour our selues, that
we so behaue vs in youth, that in age we may remē-
bre, not only what other men haue well sayde and
done, but also what we our selues.

Ne cures si quis tacito sermone loquatur

Conscius ipse sibi de se putat omnia dici.

When thou seest certaine men whysper and speake
secretly together, thou mayste not forthwith suspecte
that they speake euell of the. For that were a sygne
of one that is gilty in his owne conscience.

Cum

CATONIS

Cum fueris felix quæ sunt aduersa caueo
Non eodẽ cursu respõdent ultima primis.

In prosperitie feare aduersitie, for fortune is full
of mutabilitie, and oftentimes of mery begynnynge
folowe sad endynge.

Cũ dubia & fragilis sit nobis uita tributa:
In morte alteri⁹ spem tu tibi ponere noli.

It is often sene that he that gapeth for anothers
death is sylle styphen which deaches darre himselfe,
yea though he be the yonger or stronger body. For
certeynly the very lyfe of man is byphell, and bya-
heth with every casualtie.

Exiguum munus cũ dat tibi paup amicus,
Accipito placide plene & laudare memẽto

Gyftes are to be chemed not by the pryce, but by
the mynde of him that giveth.

Infantem nudũ quum te natura crearit,
Paupertatis onus patiẽter ferre memẽto.

By the nature hath brought vs forth naked, we
may easily perceyue, that ryches pertyne not to mans
nature but is straunge from it. If thou lose a mem-
ber of thy body, it may perchaunce greue the, for sum-
what of the is pershed. But if ryches be eyther ta-
ken away, or do not chaunce vnto the, be not muche
agrieved. For in these thynges, which be verely mas
owne, kynge haue not one iote more, thã thou that
art poore. & ylte thou knowe what is in dede thyne.
Thinke what thou haddest when thou wast borne.
Ne timeas illam, quæ uitæ est ultima finis.

Qui

LIBER PRIMVS. Fol.viij.

Qui mortē metuit, qđ uiuit perdit idipſū.

Who ſo feareth death, dothe not onely not eſcape death but mozeouer he loſeth the very ſelfe lyfe that is gyuen him. For a carefull lyfe is no lyfe.

Si tibi pro meritis nemo reſpōdet amic⁹,

Incuſare deum noli, ſed te ipſe coerce.

There is no greater cozſey to a mans herte, then an vnthākefull frende, which thyng yet if it happen, wyte it not vpon God as that it came by his faulte. Rape, rather take vp thy ſelfe, that thou ſhewe no moze ſuche frendſhyp to vnthankefull bodyes.

Ne tibi quid deſit, quæſitis utere parce.

Vtq; qđ eſt ſerues, ſemp tibi deeſſe putato

Spende, but ſpende in meaſure the thynges that thou haſte gotten togyther. And to the intent thou mayſte kepe that thou haſte, alwayes ymagine thou wanteſt ſom what, leaſt al be gone ere thou be ware. For in the purſe bottom (ſayeth theſtode) it is to late ſparryng.

Quod præſtare potes, ne bis pmiſeris ulli,

Ne ſis uentoſus, dum uiſ urbanus haberi.

That which thou canneſt not perſorme, to promyſe though it be but ones, were a token of muche raſhe-nes. But the thyng that thou canneſt perſorme, to promyſe it to a man ſpyſt ons and then agayne is token of boastyng and no poyn- te of humanitie.

Qui ſimulat uerbis, nec corde ē fid⁹ amic⁹,

Tu quoq; fac ſimile, ſic ars deluditur arte.

Agaynſt him that vſeth a colour of frendſhyp to-wardes the and is not in dede thy hartyp frende: vſe thou

CATONIS.

thou the same also, and accordyng to the prouerbe,
Cretus cum cretensi. For better it is otherwyles to
 kepe a seyned frende, then to make hym thy open
 enemy, which thou shuldest to, if thou knewe thy leife
 that thou perceyuest his clokyng.

Noli hoies blādos nimīū sermone pbare.

Fistula dulce canit, uolucrum dum decipit auceps.

Fayre wordes make folre sayne. Esteem not me
 by theyr good sayenges but by theyr well doynges.
 Helpech in wayte of the that speaketh to the moste
 fayre. Remembze that byrdes also be so mocked and
 caught in the snare.

*Si tibi sunt nati, nec opes, tunc artib⁹ illos
 Instrue, quo possint inopē defendere uitā.*

Lunnyng (they say) is no burden, but whether so-
 euer a man become, it maynteyneth him, yea muche
 moze certeynly then money or liuelode, for that may
 be taken from him by an hundred misfortunes, wher
 a science or occupacion abydeh.

*Qd uile est charū, qd charū est, uile putato
 Sic tibi nec parc⁹, nec auar⁹ habebis ulli*

That the people maketh muche of, that despyce
 thou. And that they despise that make thou much of.
 Thus shall it come to passe, that neyther thou shalt
 be a nygarde to thy selfe. For thou shalt dare vse
 the thynges that thou settest not muche by. Neyer
 shalt thou seme couetous to any mā. Spth thou shalt
 not couet greedely, nor yet kepe busely the thynges
 that they moste couet. The people moste regardeth
 cyphes, but learning & vertue they set lest by. Turne
 thou

thou the opinion. For suche be the thynges to euery man, as is his opinion of them. The people iudgeth, fesautes, partridges, & quails deinty dishes. Thinke thou contrary, that they be vile meates, and thinke that the deyntiest meate of all is a newe layde egge, lettise, & chynken. Thus neyther shalte thou seme a fawgge to thy selfe, nith thou hast that which is in thy iudgement deinty, neyther shalt thou couet the deinties of other men, which be to the, vile.

Quæ culpare soles, ea tu ne feceris ipse.

Turpe est doctori cū culpa redarguit ipsū

It is a foule rebuke for the to do that thyng thy selfe, which thou blamest in other. A vicious lite diminisheth a teachers authoritie and estimation.

Qd iustū est petito, uel qd uideat honestū

Nā stultū est petere qd possit iure negari.

The thyng which semeth not ryghtfull or vn honest, is to be despyed of no man. For no man oweth in thynges vnlawfull to satisfy his frendes desyre.

Ignotum tibi nolito præponere notis.

Cognita iudicio cōstant, incognita casu.

Exchange not easely the knowne with the vnknowne. For thou shalt more comodously vse the thynges thou knowest which thou cannest iudge of, then that wherof thou hast had no experience. And suche thynges as thou art acquainted with, if they be good thou shalt vse them the more ryghely, if they be euyl, thou shalt bear the & more easely. For as & poet Plautus sayeth. Euyls knowne be no euyls. Thynges vnknowne how they shal proue it is vncertaine.

B. j.

Cum

CATONIS

**Cum dubia incertis uersetur uita periculis,
Pro lucro tibi pone diem, quicūq; laboras**

The sence and ordie is this. wheras the doubtfull
lyfe of mankynde is turned and tossed with vncer-
teyne perylls, that is to say, with a thousande casu-
alties and hasardes, thou man what so euer thou art
which dost labour, that is to say, which art vexed and
troubled with the euyls of this lyfe, coste every day
of thy lyfe as it were worne and gayned more then
thou lokest for. For every day that thou hast pas-
sed, myght haue ben thy last day, & it was vncerteyn
whether it shulde so haue chaunted vnto the, or no.

Vincere cū possis, interdum cede sodali.

Obsequio quoniā dulces uincūtur amici.

Othet whyles thou must geue place and be obse-
quious to thy frende though he thou mayste ouercome
him and put him to sylence. For surely suche obsequy
and gentle fashyons do retayne frendes in amitie.

**Ne dubites cū magna petas impedere pua
His etenim reb⁹ cōiungit Gratia charos.**

Stycke not to bestowe a lytle for the obteynnyng
of muche. For Grace, that is to say, the goddes of be-
nevolence or fauour coupleth together louyng and
deare frendes with these lynkes and chaynes of gy-
uynng one to another.

Litē inferre caue cū quo tibi grā iūcta est.

Ira odiū generat, cōcordia nutrit amorē.

Take hede thou makest no stryfe nor contention
with thy frende. For stryuyng and pleadyng with
thy frende breedeth ofte tymes hatred, where as on
the

LIBER PRIMVS. Fol.x.

the contrary parte con corde nouriſheth loue.

Seruorū ob culpā cū te dolor urget in irā,
Ipſe tibi moderare, tuis ut parcere poſſis.

Puniſhe not thy ſervante or ſcholer ſo longe as
thou fele thy ſelfe chaſed wth ire, but ſpyſte temp^re
thy ſelfe, that when thy angre is layde, thou mayſte
ether forgyue, or puniſhe moze gently.

Quē ſuperare potes, interdū uince ferēdo
Maxima e^m morū ſemper patiētia uirtus.

It is a ryght ſoueraigne vertue, yea when thou
mayſte haue the vpper hande, yet ſometyme to ſuffer
thy ſelfe to be vaynquiſhed, and to neglecte thy ad-
uerſary.

Cōſerua potius quæ ſūt iam parta labore
Cū labor in dāno ē, creſcit mortalis egeſtas

It is muche moze ſure and alſo moze eaſy to kepe
that thou haſt gotten with thy labour, then to botche
vp agayne that thou haſt waſted by ryot. Kepe toge-
ther then the thyngs alre^dy gotten. For when thy
trauell and labour is ſpente in botchyng vp and in
recoueryng the damage and loſſe that thou haſt by
thy toly ſuſteyned, there groweth worldly beggery.

Dapſilis interdum notis, charis, & amicis,
Cū fueris, felix: ſemper tibi proxim⁹ eſto.

when thou arte happy and in wealth be other-
whyle libera^l to thy neyghbour, frēdes, and louers,
but be alway neareſt to thy ſelfe.

LIBER SECVNDVS.

B.ij.

Tels

CATONIS.

Telluris si forte uelis cognoscere cultus,
 Vergiliū legito, q̄ si mage nosse laboras
 Herbarū uires, Macer tibi carmine dicet.
 Si Romana cupis & Punica noscere bella,
 Lucanū quæras qui Martis prælia dicet.
 Si qd amarelibet, uel discere amare legēdo
 Nasonē petito, sin autē cura tibi hæc est.
 Vt sapiens uiuas, audi quo discere possis
 Per quæ semotum uitij traducitur æuum
 Ergo ades, & quæ sit sapiētia, discite legēdo

Other maters ye may learne of other poetes. Vir-
 gile in his booke of Georgikes teacheth husban-
 dry. Macer setteth out the vertues of herbes. Lu-
 cane wyrteth of the ciuile warres of the Romanes.
 Duide sheweth the art of louyng, and in his Elegies
 teacheth loues. But if thou coudest the arte & waye
 howe to lyue well and ryghtly, rede this boke. This
 shall teache the no vulgare adres and triffes, but af-
 ter what sozte thou mayst leade a lyfe secluded and
 seuered from vices.

Si potes, ignotis etiam prodesse memēto.
 Vtilius regno, meritis acquirere amicos.

Not only vpon our frendes we ought to be bene-
 ficiall, but straungers also muste be wōne with some
 benefite wherein we may do thē good. For it is much
 more profitable for a man to get hym many frendes
 with his demerites and good dedes then to haue a
 kyngdome. A kyngdome may be taken away, frēdes
 wyl socour him that is deposed or put out, for they
 be

LIBER SECVNDVS Fol.xj.

be far surer whom thou wynnest with benefite, then
whom thou pzeisest with power.

Mitte arcana dei, cœlūq; inquirere qd sit.
Cum sis mortalis, quæ sūt mortalia cura.

Accordyng to the sentence of Socrates, those things
that be aboue vs longe nothyng to vs. He admo-
nitheth vs therefore that omittyng the study of na-
turall philosophic, we wyl regarde the thynges, that
perceyue to the humane lyfe, that is to wete, to the
teamyng of maners and pourgyng the mynde of
euill affectes.

Linq̃ metū lethi, nā stultū est tpe in omni.
Dum mortē metuis amittis gaudia uitæ.

Relinquethe the feare of death, for there is great
folly wōned therewithall at all tymes. For fyrste the
person so fearyng death, can by no meanes shūne the
thyng he feareth. Secode, if this lyfe hath any sweet-
nes in it, all that he loseth througħ his owne folly.

Iratus de re incerta contendere noli.

Impedit ira animū, ne possit cernere uerū.

Of a mater vncertaine or of a doutfull question,
se thou neuer do contende or dispute, when thou art
angry. For anger is a greate obstacle and let to the
mynde that it can not discern ne espye the trouth.

Fac sūptū propere, cū res desiderat ipsa.
Dādū etem̃ ē aliqd, cū tps postulat aut res.

Do cost, when the mater requyeth, quickly and
redey least eyther thou seme to do it with an euill
wyl, or doest it when the tyme is past.

B. iij.

Quod

CATONIS

**Qd nemiū ē fugito, puo gaudere memēto,
Tuta mage ē puppis, modico q̄ flumie ferē**

The lowe state & condicyon of lyfe is surer then the hygh, lyke as a shyp is in more sauftey which is in a lytle floude then that which swymmeth in the waves of the mayne sees.

**Qd pudeat, socios prudēs celare memēto,
Ne plures culpent id qd tibi displicet uni.**

If thou be wyse remembre thou do not disclose to any if thou hast done ought that thou mayst be ashamed of, least many men now e do blanie the for that whiche afore thou bewyredst thy selfe, discontented but the alone.

**Nolo putes prauos hoies peccata lucrari.
Tēporib⁹ peccata latēt, & tēpore parent.**

I wyll not thou shuldest thynke sayeth this author that euill disposed and wyched men do wyne theryn misdeuourours and offēces, that is to say, that they shall escape so quite without punishment, for that were a wyning vnto them & a gayne of theryn nauynes. Nay, they scape not so. For as tyme couereth, so tyme also bewyepeth all thynges.

**Corporis exigui uires contemnere noli.
Consilio pollet, cui uim natura negauit.**

Despyse not the powers of a lytle body. For oftentymes that which lacketh in the bodely strength is recompensed in the strength of the mynde.

**Quē scieris nō esse parē tibi tēpore cede.
Victorem a uicto superari saepe uidemus.**

LIBER SECVNDVS. Fol.xij.

If thou perceyuest that thou haste a do with one that is myghtyer then thou, & that thou art ouermatched, giue place for a time and suffre him to haue the victory. For in procelle of tyme it often happeth that by the chaunge and alteration of humane thynges he that before was the better man is now becomie the worse and inferior.

Aduersus notum noli contendere uerbis.

Lis minimis uerbis interdū maxia crescit.

With thyne olde knowen and famlier acquayntaunce litle is not to soze. For of very small and light wordes other whyles groweth great and greuouse debate.

Quid deus intendat noli perquirere sorte

Quid statuat de te, sine te deliberat ipse.

Seache not by lottes, sorcery, witchecraft, or other wicked craftes, what shall become of the foras muche as god wyll not thou shal be knowe it. For he calleth not the to counsaile when he goeth aboute to determine any thyng of the. That if he wolde haue the knowe it, doubtles he wolde call the to counsaile.

Inuidiam nimio cultu uitate memento.

Quæ si nō lædit, tñ hāc sufferre molestū est

Enuy through ouermuche gorgeousnes and furnyng of thy selfe le thou shun, that is to say, take hede that thy porte be not so greate and statelly that other men haue enuy at the. For albeit the enuy of others hurte the not, yet it is a paynfull thyng to suffice it.

Eto animo forti, cum sis dānatus inique.

B.iii.

Re

CATONIS.

Nemo diu gaudet, qui iudice uicit iniquo

Take a good herte to the thoughte thy aduersary
agaynst ryght and equitie hath by parcialitie of the
iudge overcome the. For surely he shal not tye long
that so worketh but the thyng that the iudge hath
wickedly iudged god wyll reiuudge.

Litis præteritæ noli maledicta referre.

Post inimicitias irā meminisse malorū est.

After attonement made betwene partie & partie,
the euill tales of the contention passed ought nomore
to be rehearsed, but all the former wronges ought to
be clene forgotten.

Nec te collaudes, nec te culpaueris ipse.

Hoc faciunt stulti, quos glia uexat inanis.

Neither prayse nor dyspraise thy selfe. For who
loouer doth eyther of the, semeth to seke vayne glozy.
For euen he that dyspraiseth hym selfe semeth for
this intent to do it, that he may be contraryed of su-
che as heare him and so be praysed of them.

Vtere quæsitis modice, cū sūptus abūdat.

Labi exiguo, pā partū est tempore lōgo.

Use measurably and sparyngly the thynges that
thou hast gotten together. For when a mans expen-
ses be great and vnrasonable, then doth his substāce
and goodes consume and wast away in a lytle tyme
which were gotten in longe tyme.

Insipiens esto, cum tēpus postulat aut res.

Stultitiā simulare loco prudētia sūma est:

Do not alwaye pretende grauitie and wysdome,
but otherwhyles take the person of a foole vpon the,
when

LIBER SECVNDVS. Fo.xiif.

When the tyme of mater so requireth. For when occasion seruerth, to counterfayte folp, is moſte hygh wyſdom.

Luxuriã fugito, ſimul & uitare memento.

Crimen auaritiã, nam ſunt cõtraria famã.

Flee exceſſe and exot in all thynges, and agayne remembze to eſchue the crime & blame of couetouſnes, for both of them be contrary to a good name & fame.

Noli tu quãdã referenti credere ſemper.

Exigua eſt tribuẽda fides q m̃a loquunt̃.

Se thou beleue not him that is alwayes tellynge and reportyng of tales. For ſurely ſmale credence ought to be gyuen to ſuche as be great talkers.

Quod potu peccas, ignoſcere tu tibi noli.

Nã nullũ crimen uini eſt, ſed culpa bibẽtis

That thou offende and do a myſe through dyſkenſhypp, forgyue not thy ſelfe, but rather blame and accuſe, yea and punyſhe thy ſelfe. For verely it is not the wyne, ale, oz here that ought to be blamed when a faulte is done of a dyũkerd, but it is the ſelfe dyũkers faulte.

Confiliũ arcanũ tacito cõmitte ſodali.

Corporis auxilium medico cõmitte fideli

Comyt thy priuie and ſecrete counſayle not to euery perſon but to thy ſpyll and ſecret frende. And the helpe and cure of thy body betake to a faytheſull phyſician.

Noli ſuccellus indignos ferre moleſte.

Indulget fortuna malis ut lædere poſſit.

R.v.

Take

CATONIS.

Take not greuouſly, when eyther thy matters proſpere not as thou art worthy, or whẽ other mens matters proſper better, then they be worthy. For fortune fauoureth many tymes and cheriſeth euill perſons to the intent ſhe may hurte them and do them diſpleaſure at length.

Proſpice q̄ ueniūt h̄os caſus eſſe ferēdos.
Nā læui⁹ lædit quicquid præuideris ante.

Forſee and caſt befoze with thy ſelfe the chaunces that come, to the intent thou mayſte the better beare them. For it is a muche eaſyer and lyghter grief, whẽ the thyng is ſene befoze.

Rebus in aduerſis animū ſubmittere noli,
Spē retine, ſpes una hoim̄ nec morte reliq̄t

In aduerſitie caſte not downe thy herte and courage, but kepe ſtyll a good hope of a better day. For only hope forſaketh not man no not in death.

Rem tibi quā noſcis aptam dimittere noli
Fronte capillata, poſt eſt Occaſio calua.

When thou ſeeſt a thyng mete for thee, let it not ſlyp, but take the occaſion when it ſerueth. For occaſion is thus paynted. She is befoze in the trownt of her hed all heary ſo that a man may eaſely catche holde of her, but behynde ſhe is balde.

Qd̄ ſequit̄ ſpecta, qd̄q; iminet, āte uidero.
Illū imitare deū, qui partē ſpectat utrāq;.

Behold the thyng that alre dy is come and which nowe foloweth thee, and forſee the thyng alſo that is comyng and whiche hangeth ouer thy hed. As who ſhulde ſay. Of thynges paſſed done wel or otherwiſe learne

LIBER SECVNDVS. Fo.xliij.

learne howe to vse thynges to come. wherein thou
shalte folowe the example of Janus the auncient god
of the Romaynes paynted with two faces in whom
was figured a prudent and wyle man which oughe
to loke both behynde him and before him. Thynges
behynde the be thynges passed, and thynges before
the be thynges to come. For so muste thou take this
word (sequitur) here.

Fortior ut ualeas, interdum parciior esto.

Pauca uoluptati debentur, plura saluti.

To thintent thou mayst be the stronger and haue
thy health the better be other whyles more sparyng,
sobrie, scant, and moderate in thy dyet. Somewhat
ought to be giuen to pleasure, but more to health.

Iudiciū populi nunq̃ contempseris unus,
Ne nulli placeas, dū uis cōtēnere multos.

Thou beyng but one man se thou neuer despice
the iudgement of the people, least whyle thou wylte
despyse many, thou please none.

Sit tibi præcipue, qđ primū est, cura salutis
Tēpora ne culpes, quā sis tibi causa doloris

Afore all other thynges take hede of thy health,
for that is the chief and principal thyng to be regar-
ded, leaste, if thou fall into diseases through thyne
owne misgouernance, thou blamest the tyme or the
vnhollownes of the ayre or place (as cōmonly men
do) where thou art cause thy selfe of thy trouble and
sorrowe.

Sōnia ne cures, nā mēs hūana quod optat
Cū uigilat sperās, p̃ somnū cernit id ipsum

Marke

CATONIS

Warte thou not superstitiously, neyther yet regarde thou thy dreames. For commonly that mannes mynde wytheth toz, by hoppng, whyle it waketh, it seeth the same by representacion in slepe.

LIBER TERTIVS.

HOc q̄cūq; uelis carmē cognoscere lector
Hec p̄cepta feres, q̄ sūt gratissima uitæ.
Instrue p̄ceptis animū, nec discere cesses
Nā sine doctrina uita ē, quasi mortis imago
Cōmoda m̄la feres: sin aūt spreueris illud,
Non me scriptorem, sed te neglexeris ipse

Thou what so euer thou arte (good reader) whiche doest couet to knowe thys boke of verses: Walte eary away most holsome and cōmendable p̄ceptes of lypng. Furnyſhe therfoze thy mynde with moral lessons, and cease not to learne. For without lerning surely this lyfe is as who shulde say an ymage or representacion of death. Thou shalte, I saye, beare away many cōmodities by readyng and reuoluyng this boke. Contrary, if thou setteſt nought by it, thou shalt not despyle me that am y wyter, but thy selfe. Cū recte uiuas, ne cures uerba maiorum.

Arbitrij n̄i non est, quid quisq; loquatur.

When thou lyuest well: regarde not the wordes of euyl persons that can speake good by no men of honesty. Neyther doth it lye in our power and choyse what euery man speaketh. wherfoze syth we can let noman to speake, it is not our fault, but theyrs.

Product⁹ testis, saluo tamen ante pudore,

Man:

LIBER TERTIVS. Fol.xv.

Quātumcunq; potes, celato crimen amici.

When thou art brought forth for a wytnes in thy frendes matter: do as much as thou canst, thy honesty saued, to hyde thy frendes blame.

Sermones blādos, blesosq; cauere memēto

Simplicitas ueri sana ē, fraus ficta loquēdi

Trouches tale is playne and simple without any flatering, where as fayre speache lyeth cōmonly in awayte to deceyue the. Take hede therfore of fayre and lpsyng wordes that thou be not mocked and defrauded.

Segnitiam fugito, quæ uitæ ignauia fertur

Nā cum aīn⁹ lāguet, cōsumit iertia corp⁹.

A slouthfull and ydle lyfe is to be fled. For when the mynde is vnlusty, then doth ydlenes cōsume the body.

Interpone tuis interdum gaudia curis.

Vt possis animo quēuis sufferre laborem.

The mynde that is weried with earnest thynges must other whyles be refreshed with honest and moderate pleasures that it may be the better hable to endure labours. For as the poete Quide wyrteth.

Anythng without interchaūgeable rest can endure.

Alterius dictū aut factū, ne carpseris unq̃.

Exemplo simili ne te derideat alter.

Checke at no tyme another mans worde or dede, leaste with like example another man scorne the.

Quę tibi fors dederit tabula sup̃ma notato

Augendo serua, ne sis quę fama loquatur.

Duche

CATONIS.

Suche thynges as heritage or executozshipp (whiche here is called *sors suprema*) hath brought vnto the being noted and wyrtten in the table testamentarie or laste wyll of thy auncester or frende, kepe the wel with augmenting the same rather then diminishing, least thou be suche one as the same shall speake on.

**Cum tibi diuitiæ superant in fine senectæ,
Munificus facito uiuas, non parcus amicis**

When in thy very laste age thou hast foylon and a boundance of ryches, lyue after a free and liberall sorte and no nygarde to thy frendes.

Vtile cōsiliū dominus ne despice serui.

Nullius sensum si prodest, tempseris unq̃

Thou that arte a mayster despyse not the profitable counsaile of thy seruiaunt. No despyse no mans aduise and conceyte if it be auaylable and good.

**Rebus, & in censu, si nō est quod fuit ante,
Fac uiuas cōtentus eo, quod ipsa præbent**

If in goodes and in coyne it be not with the as it hath bene in tymes past, do so then that thou mayste lyue contented with that that the tyme gyueth and ministreth vnto the.

Vxorē fuge, ne ducas sub nomine dotis.

Nec retinere uelis, si cœperit esse molesta.

Beware and flee this thyng, that thou mary not a wyfe to; the goodes sake that she bryngeth with her. No, kepe her not, if she begyn to be greivous and comberous vnto the, but let her go with that she brought a gods name rather then thou shouldest be disquieted all thy lyfe longe with her. Here shall ye
note

LIBER TERTIVS. Fol. xvj.

note that by the lawes of the Romaines, afore the religion of Christ came amonges them, they myght at theyr pleasure myste a waye theyr wyues, if they lyked them not and take newe. But christen men cā not do so. wherfore they ought to be the more diligēt and cysumspecte to chuse suche as they may lyue in quiet with.

Multorū disce exēplo, quæ facta sequaris,
Quæ fugias. Vita ē nobis aliena magistra.

Learn by the example of many what dedes thou mayst folowe and what thou mayest flee. For the lyfe of other men ought to be vnto vs euen a scole master and teacher what we ought to do.

Qd̄ potes id tentes, opis ne pōdere p̄ssus,
Succubat labor, & frustra tētata reliquas.

Attēpte the thyng that thou art hable to do, least if thou be pressed and ouercharged with the wayght of the worke, thy labour quayle, and so thou be compelled to leaue the thynges that thou hast vayne attempted.

Qd̄ nosti haud recte factum, nolito tacere,
Ne uideare malos imitari uelle tacendo.

Kepe not close the thyng that thou thynkest not rightly done, least thou seme to be desirouse to folowe the euill persons by concelynge theyr trechery.

Iudicis auxilium sub iniqua lege rogato.
Ipse etiam leges cupiunt, ut iure regātur.

Extremite of lawe is extreme iniury as the poete Symon Terence sayeth. wherfore if cōtrary to equitie thou be pressed with the rigo. it and extremite, desyre i¹² *inuria* helpe

CATONIS.

helpe of the iudge that hath authoritie to temper the
rigour as the case requireth. For the very lawes the
selues demaunde the same, that they shulde be mo-
derated and expounded accordynge to equitie and
conscience.

Qd merito pateris, patiēter ferre memēto,
Cūq; reus tibi sis, ipsum te iudice damna.

The incommoditie that thou suffrest through thyne
owne faulte & deseruyng suffre patiently, and when
thou art gylty in thyne owne cōscience pziuely to thy
selfe, be iudge of thy selfe and condemne thy selfe.

Multa legas facito, perlectis celige multa.
Nā mirāda canūt, sed non credēda poetæ.

Reade muche, and out of thynges that thou haste
thoroughly red chuse and pryke out much, and not al.
For the poetes recorde thynges wonderfull but not
alwayes credible.

Inter conuiuas fac sis sermone modestus.
Ne dicare loquax, dū uis urbanus haberi.

Be sobze of thy wordes at a table amōges gestes,
least whyle thou desyzest to be couēd a manerly man
thou be called contrary to thy expectation, a prattler.

Cōiugis iratæ nolito uerba timere. (rat.
Nā lachrymis struit īsidias, dū fœmia plo-

Be thou not moued with the wepyng wordes of
thy wife whē she is angry. For a womā whē she we-
peth, goeth about with her teares to worke decepte.

Vtere quæfitis, sed ne uidearis abuti.

Qui sua cōsumūt, cū deest, aliena sequūt.

Use

LIBER TERTIVS Fol.xviij.

Use but abuse not thy goodes that thou hast gotten. For they that consume theyr owne, when they lacke, ensue other mens.

Fac tibi pponas mortē non esse timēdam.

Quæ bona si non ē, finis tñ illa malorū est.

Death euen for this very cause is not to be feared for that it is the ende of all worldly trouble and displeasure.

Vxoris linguā, si frugi est, ferre memento.

Nāq; malū ē, nil uelle pati, nec posse tacere

Be content to suffer thy wyues tongue, if she be chasty and a good houswyfe besydes forth. For this rather is an euill propertie that one wyll suffer nothing, and yet can not tempre his owne tongue.

Dilige non ægra charos pietate parentes.

Nec matrē offēdas, dū uis bon⁹ eē parēti:

Loue thy deare parentes with a voluntary kyndnes and not as it were by compulsion of the lawes. And agayne do not so cleave to thy father that thou shalt displease thy mother, but beare thy selfe evenly to bothe.

LIBER QVARTVS.

SEcurā quicunq; cupis traducere uitam,

Nec uitijis hædere aimū q̄ morib⁹ obsūt:

Hęc p̄cepta tibi semp relegenda memēto.

Inuenies aliquid, in quo te utare magistro

Whosoever coueteth to leade a cypet lyfe and labourereth that hys mynde be not intangled wth vices, which be very hurtful to vertuous and honest

L.i.

maners

CATONIS

mañners, lette hym alwayes reuolue these lessons. & so we he shall fynde somewhat wherein he maye vse him selte as a mayster and gouernour of his lyfe, being holpen with these pzeceptes.

Despice diuitias, si uis animo esse beatus.

Quas qui suspiciūt, medicāt semper auari.

Regarde not worldly ryches, if thou desyrest to be happy and blessed in thy mynde. For surely they that be in loue with ryches, be courtoise & alwayes beggars. For a beggars bagge is neuer fylled. They haue neuer ynough. They be still neddy.

Cōmoda naturæ nullo tibi tēpore deerūt.

Sī contentus eo fueris quod postulat usus

The necessary cōmodities of nature thou shalt neuer want, if thou wyl be contented w ith that that the pze sent vse asketh.

Cū sis incaut⁹, nec rem ratione gubernes,

Noli fortunā, quæ non est, discere ca cam.

where as thou arte an euell husbände thy selte, and doest not ordze thy thynges with wysdomie and reason, call not fortune blynde, for there is no luche thyng.

Dilige denarium, sed parce dilige formā.

Quā nemo sãct⁹ nec honest⁹ captat habere

Be it is a wyse mane propertie to loue money for the vse of it: so it is a folie to loue to se it, to handle it, and to fede his eyen with it. For no honest or holy man seeth that.

Cū fueris locuples, corpus curare memēto

Aeger

LIBER QVARTVS Fo.xviij.

Aeger diues habet nūmos, sed non habet ipsū.

If thou be ryche, loke to thy bodely health. The
sike ricke mā hath money, but him selfe he hath not.

Verbera cū tuleris discens aliqñ magistri.

Fer patris imperiū, quū uerbis exit in irā.

where as thou suffrest otherwhyle euen the bea-
tinges of thy maister in the scole when thou learest,
be not agreued to beare thy fathers gouernaunce and
authoritie when with wordes he fal out with the in
his mode and passion.

Res age q̄ profunt, rursus uitare memēto.

in q̄bus error inest, nec spes ē certa laboris

Exercise thy selfe in thynges profitable, & againe
eschue suche as be doutfull and wherein thou mayste
be deceyued. Se thou hast a sure hope of thy labour,
and accor dyng to the cōmon sayeng. *Que dubitas ne
feceris.* Do not the thynges thou douteest in.

Quod donare potes, gratis cōcede rogāti.

Nā recte fecisse bonis, in parte lucroſū est.

Spue frely and franckely that thou mayst con-
ueniently forbeare. For a good turne done to good
men is to be numbzed in the parte of gaynes, accor-
dyng to the Wyme Publian. *Beneficium dando accipit
qui digno dedit.* He hath receyued a good turne by gy-
uyng, whiche hath gyuen oz done a good turne to
the worthy.

Qd̄ tibe suspectū ē, cōfestim discute qd̄ sit,

Nāq; solent primo q̄ sunt neglecta nocere.

The thyng that is suspected vnto the, forthwith
E.ij. boult

CATONIS

Wouldest it out. For thynges whiche at the begynnyng
be not lokyd vpon, do comonly muche harme to a
man ere he be ware.

**Cū te detineat Veneris dānosa uoluptas,
Indulgere gulæ noli, quæ uētris amica est.**

When the chargeable and lussfull pleasure of the
body doth occupie and embrace the, which dourles is
a greete waster of thy goodes, take hede thou gve
not thy selfe also to depntie fare for the pleasaunt sa-
tisfying of thy mouth and palate (which lust and de-
syre to fare deintely is here called *Gula*, and is the be-
lyes frinde) leaste thou overcharge thy selfe with ex-
penses and so be brought to extreme beggary. The
sence then of the verses is this. Beware thou double
not thy soze, one cur may so sore be sore, two at ones
can not. To loue women is chargeable, To fede of
depntie and fyne meates is also chargeable. If thou
wylte nedes ensue the one, flee the other.

**Cum tibi pponas animalia cuncta timere.
Vnū hoīem tibi p̄cipio plus esse timendū.**

where as in thyne owne conceyte thou doste caste
the to feare all beastes namely such as beare yd and
perilouse: by myne aduise (sayeth this *Cato*) thou
shalte fear one lyving thyng, that is to wete, man
aboue them all. For no beaste is moze hurtfull to
man, then man is to man.

**Cū tibi p̄ualidē fuerint in corpore uires
Fac sapias, sic tu poteris uir fortis haberi.**

If thou be of moste puissant strength in thy body,
thou art not forthwyth to be called a stronge or va-
liant

LIBER QVARTVS. Fol.xix.

stant mā, onles thou couple with it the power of the
wyt, that is to say, wysdome, wherwith thou mayste
ryghtly vse thy bodely strength.

Auxilium a notis petito, si forte laboras.
Nec quisq̃ melior medic⁹, q̃ fidus amicus.

Thou openest the diseases of thy body to a phisi-
cien. Open the diseases of thy mynde to a saythefull
frende. The one healeth with medecines, the other
with good counsaile.

Cū sis ipse nocēs, moriſ cur uictima p te?
Stultitia est morte alterius sperare salutē.

Both thou arte the offender thy selfe, why dothe
the gyltes beaste which, thou offerest vp in sacrifice
for thy syn dye for the, o thou Romayne (for to the Ro-
lythe Romaynes than paymys this was wyten of a
wyle payym). It is, sayeth he, a greate foly to haue
hope of healeth in the death of another thyng.

Cum tibi uel sociū uel fidū quæris amicū,
Non tibi fortuna est hoīs, sed uita petēda.

If thou seke a frende, or a felowe epyther in wed-
locke or in other doynges: esteeme not hym or her by
the goodes and prosperouse fortune, but by the good
properties and maners of lyfe.

Vtere quæsitis opibus, fuge nomen auari.
Quid tibi diuitie profunt si paup abūdas?

Thou hast in vayne gotte ryches, if thou dare not
vse them, but in myddes of all thy ryches lyuest ne-
dely. For if they do the no good it is all one as yf
thou had them not at all.

CATONIS.

**Si famam seruire cupis, dū utuis, honestā,
Fac fugias aīo, q̄ sunt mala gaudia uitæ.**

If thou wilt liepe vp thy good name and honest estimation, whyle thou lyuest: Se thou flee in thy mynde the euyl and hurtful pleasures of lyfe, as glory, lechery and suchelike.

**Cum sapias animo, noli irridere senectam.
Nam q̄cūq; senex, sensus puerilis in illo est**

when thou arte in thy full and best age and dost scorn the in wyte and wysdome, se thou scorn not age, that is to saye, the aged men, whose wyttes beynge nowe not so quicke and fresh as they were, be every day more feble and more & growe chyldlike agayne accordyng to the prouerbe. His Pueri, senes. Olde men be twyse chyldren.

**Disce aliqd, nā cū subito fortuna recedit,
Ars remanet, uitāq; hoīs non deserit unq.**

fortune oftentimes dothe suddenly plucke from a man his goodes, as by tye, by thurst, by warres, by myppwzake, and by a thousande casualties: but cunning or science can not be taken from the. This therefore is the surest possession which alwayes and euer in here shall mainteyne the.

**Perspicio cūctos tacit⁹ qd quisq; loquat.
Sermo hoīm mores & celat, & indicat idē.**

Marke secretly with thy selfe and espye out all persons what euery mans talke is. For they talke doth hyde theyr maners and condicions for a tyme if they be dissemblers, and agayne they talke at another tyme bewrey and shewe what they be.

Exerce

Exerce studiū, quamuis perceperis artem.

Vt cura ingeniū, sic & manus adiuuat usū.

As learnyng wyl vanyshe away if thou reteyne it not with dayly exercise: So an handy occupation or crafte must be holpen and increased with labour.

Multum ne cures uenturi tempora fati.

Nō timet is mortē, qui scit cōtēnere uitā.

If thou wylt be free from the fear of death, learne not to let muche by lose. For as Aristotle full feacly teacheth, the vse or fruition of nothyng is pleasaunt on les, after a sort thou hast despyled the same ainedy.

Disce, sed a doctis, indoctos ipse doceto.

Propagāda etenim rerū doctrina bonarū.

Learne not of every man, but of suche as can teache the the a gayne, and agayne the thyng that thou hast learned of other, the same le thou teache to other. For the knowledge of thinges profitable is not to be hyd, but to be reached as it were by handes from one to another.

Hoc bibe qđ possis, si tu uis uiuere sanus.

Morbi causa mali ē hōi quādoq; uoluptas

Drynke not more than thou arte able to beare, and more then shal suffice nature. For that short pleasure of drynkynge oftentimes breaderh to a mā a longe and paynfull sythenes.

Laudatis qđcunq; palā, qđcunq; probaris,

Hoc uide ne rursus leuitatis crimine dānes

what so euer thyng thou shalte prayse, and what soeuer thou shalt allowe, le thou do not agayne dāne

CATONIS

and disallowe the same through the vice of lightnes.
 Tranquillis rebus quæ sūt aduersa caueo.
 Rursus in aduersis meli⁹ sperare memeto.

Be not careles whē fortune is quiet and calme,
 but feare some tempest, agayne whē fortune rageth,
 hope for better wether. In prosperitie feare aduer-
 sitie, that thou be not thoughtles, and in aduersitie
 loke for prosperitie, that thou be not hartles.

Discere ne cesses, cura sapientia crescit.

Rara datur longo prudentia temporis usu.

Let vs neuer cease learning, for by study and ex-
 ercise of the mynde doth wysdome encrease. Yea by
 longe experience and vse oftentimes is giuen a rare,
 that is to say, a singuler and seldom sene wysdome.

Parce laudato, nam quæ tu scire probaris,
 Vna dies, qualis fuerit monstrabit amicus.

Be scant of thy praise. Esteeme not thy frend with
 to hyghe commendacions whom thou haste not yet
 thoroughly tryed, least one day come that shall vicer
 him to be a farre other man than thou takest him for.

Ne pudeat quæ nescieris te helle doceri.

Scire aliqd laus ē, pudore nil discere uelle

Some are streyken with such a tolyshe shame that
 they had rather be euer ignorant, thā vs to learne
 wheras yet they knowe it is an hyghe commendacion
 to haue knowledg, and a foule reproche to be igno-
 rant lyke a brute beast.

Cū venere & baccho lis ē & iūta uoluptas.
 Qd lautū est aio cōplectere, sed fuge hies.

Chere

LIBER QVARTVS. Fol.xxj.

There is ioyned with Venus and with Bacchus both pleasure and also strepe, pleasure if ye vse thevz commodities meaurably and wel, strepe and displea- sure if ye vse the other wyle. wyne (the makyng wher of was inuented by Bacchus) moderately taken, maketh the herto cheerefull, in moderately, setteth men together by the eares. Like wyne it is of loue, law- fully taken and honestly it delveth, otherwyle it breedeth discorde and variance.

De millos animo tacitos, uitare memeto.

Qua flumē placidū ē, forsā latet altius ūda.

Cicero said of stolt persons. For they seeme to go about some great mischief. Euen as a fludde or wa- ter is to be moſte feared where it is moſte calme, for there it is wonted to be depeſt. So Cesar euer feared more Brutus and Cassius which were pale and ſtyl men then he feared Antonius that loued to make good cheer and to be dronke.

Cum tibi displiceat rerum fortuna tuarū,

Alterius specta, quo sit discrimine peior.

As ofte as the fortune of thyne owne thynges displeaſe the, conſider the fortune of another man in what deuerſiue thy fortune is worſe then his.

Quod potes id tenta, nā littus carpere remis

Tutius est multo, quam uellū tendere in altum.

Sure thynges ought rather to be attempted thā great. For later it is to rowe by the ſhore and to vse oores then with ſail ſayle to cutte the waues in the maine. Does with great perill and danger.

Cotta hominē rursū prauē cōtendere noli.

C.v.

Sem

CATONIS

Semper enim deus iniustas ulciscitur iras.

Sturp not trokedly and frowardly agaynst a
iust man. For god euer reuegeth wꝛongful beactōs.

Ereptis opibus noli mœrere querendo.

Sed gaude potius, tibi si cōtingat habere

If thynges chaunce vnto the, be glao. If they be by
some myssfortune taken awaye: Do not moyne and
tormente thy selfe with complaynyng.

Est iactura grauis, quæ sūt a mittere dānis.

Sūt quedā quæ ferre decet patiēter amicu

It is a loze losse to lose the thynges a man hade
in his possession by the damage a faulte of his frende,
as if his beastes shulde eate by my tozne or surthlyph
thyng. I wold not be cōsented therewith but require
amendes. Yet agayne some thynges there be whiche
it becometh a frende paciētly to suffre of hys frende
namely lyght and smale offences.

Tēpora lōga tibi noli pmittere uitæ.

Quocūq; igrederis seq̃t mors corp̃.

A Roman can promise longe lyfe to hui sel e. At the
death, w hyther so euer a man goeth doth folowe him
none of yerwyle, cha the shal we foloweth the body.

Thure deū placa, ut ulū sine crescat aratro.

Ne credas placare deū, dum caede litatur.

Appeare gods indignacion and wꝛath with fran-
kencence and suffre the cause that it may growe to
be fyttre and mete for the plough. I do thinke not that
thou dost pacify god whē thou makest sacrificer vnto
him with the slaughter of calues and other beastes.

Cede

LIBER QVARTVS. Fo.xxij.

Cede locum læsus fortunæ, cede potenti.

Lædere qui potuit, prodesse aliquñ ualebit

¶ Give place to fortune that is to say to men that be fortunate and ryche and though thou be somtyme hurted and wronged of them, yet I say give place. Give place also to men of power and myght. for he that was of power to hurte the shalbe hable to do the good somtyme.

Cū quid peccatis castiga teipse subinde.

Vulnera dū sanas dolor ē medicina doloris.

¶ When thou shalte do any thyng amys: do not wynte at thyne owne faulte, as some do, but chastice and chide thy selfe for thy wylth. for sorowe is the medecine of idowne while a man suffre his woundes to be cured. A smarryng wounde can not be healed without a bypyng playster or medecyne. So lyke wyse it is of the diseases of the mynde.

Dānans nūq post longū tēpus amicū. (to.

Mutavit mores, sed pignora prima memē

¶ Neuer condemne nor utterly cast away thy frende after a longe tyme of frendshipp vled and continued betwene you. He hath chaunged perchaunce his manners, he is not the man he was wonte to be. well what then? Yet remembre thou the fyrste and olde brades and tokens of loue betwene you, and shewe him what the moze fauour for that.

Gratior officijs quo sis mage, charior esto,

Ne nomē subeas quod dicitur officiperda

¶ To the intent thou mayst be the better beloued of men se thou be rather the moze thankeful and kynde

CATONIS.

towardes men wyning theyr hartes with wordes
and offices of humanitie. least thou do elles run into
the name which of latin people was called *officiarius* that
is to saye, as some men interpret it, one vpon
whom a good turne bestowed is losse, & as othe
thynghe a destroyer and loser of all good humanitie.

Suspectus, caveas, ne sis miser omnibus horis.

Nā timidus & suspectus aptissima mors est.

Thou beinge a man suspicious, suspectinge and
fearng the wagging of every strawe, take hede,
that thou lyue not a wretched all dayes of thy lyfe as
who shulde say he that suspecteth every trylle, maketh
needes lyue a wretched lyfe. For vnto fearful and
suspectyng persons is death mooste mete and conue-
nient, forasmuche as they can not lyue sweetly and
pleasauntly.

Cū fueris seruus proprios mārca? in uisus.

Et famulos diuas, hoies tamē esse memeto.

If thou shalt bys bonde men for thine owne
propre vices (for amonges the hethen people it was
a comon thyng to bre vphaynes or bondmen) and
callest them thy seruantes: remembere that they
be men and no beastes. In that they be bought, it
cometh by the iniquitie of fortune, but in that they
be men they be thy felowes, for thou art but a man.

Qū primū capiendā tibi est occasio prima.

Ne rursus quærās, quæ iā neglexens ante.

Even the very firste occasion of a good thyng is
forerwith to be caught and taken vp, least if the oc-
casion withdrowe it selfe thou shalt be fayne to seeke

LIBER QVARTVS. Fo. xxlii.

It agayne and perchaunce neuer synde it moze, for as muche as already thou hast neglected it.

Morte repentina noli gaudere malorum,
Felices obeunt quorū sine crimine uita est

If curll men do suddenly dye, we ought rather to be sorry then ioyfull. Let vs rather ioye in the death of good men, whose death is happy.

Cū cōiunx tibi sit, nec res, & fama labore,
Vitandum ducas inimicum nomen amici.

If thou hauest a wyfe and neyther thy goodes nor thy estimation and fame is in any euill case or danger, do not then byrnyng thy selfe into the frendeshyp and familiaritie of greafe men and namely of suche as haue no good but rather an odious name amonges the people, leaste thou get by suche frendeshyp bothe to thy selfe and to thy wyfe some blemyshe or curll name.

Cū tibi cōtingat studio cognoscere multa
Fac discas multa, uites nescire doceri.

The moze thou learnest, the moze loke thou study to knowe. Some not vnhabie to appzehende or conceyue any maner of knowledge.

Miraris uerbis nudis me scribere uersus?
Hos breuitas sensus fecit cōiungere binos

A sentence ought to be comprised in fewe wordes. For mozte thynges be beste remembred and sonest borne away. And for this cause the authoz of this petyr boke thought it good by naked wordes to include in euery seuerall distich a seuerall lesson or moral pzecepte, to make it the playner and the shorter.

FINIS.

ALIQVOT

SENTENTIA RVM

FLORES EX VARIIS

collecti scriptoribus per D.

Erasmum Roterodamum

una cum interpretatione

Richarde Tauerneri

Serenissimi regis

Angliæ ab an-

nulo Signa-

torio.

The sayenges of Pittacus.



Ifficilia, quæ pulchra.

Goodly thinges be hard.

Magistratus virum arguit.

Authoritie of office vitereth what
the man is.

Prudētis est prospicere ne quid eueniat
mali, fortis tolerare, si quid forte obus-
gerit.

It is a wyse mans parte to foster that no euyl do
chaunce vnto hym, and agayne it is an hardy mans
parte to suffre if any euyl chaunce hym.

Ne cui calamitatem suam exprobraris.

Ep:

FLORES. Fol.xxiiij.

Uphrayde no man of his myffortune.

Vxorem a qualem ducito.

Wary a wyfe of no hygher byrthe or estate then thou art thy selfe.

The sayenges of Elias.

Valere corpore, naturæ mun⁹ est, Diuitiæ
dant a fortuna, Sapientia animi bonū est.

To be stronge of body is the gyfte of nature,
Weches is giuen of fortune, And wysdome is the
good thing of the mynde.

Ita dispensa tempus, quasi & diu uicturus,
& innox moriturus.

So dispose thy tyme, as thou shuldest bothe lyue
longe and also dye shortly.

Delibera lente, qd̄ decriueris cōstāter urge

Take longe aduise ment, but the thyng that thou
hast once determined set vpon it constantly.

Ne præceps sis ad loquendum.

Be not hasty or rашe to speake.

Pessimi cōsultores sūt ira & præcipitantia.

Wrath and rashenes be two the worst counsay-
lers that can be.

Sapiens omnia sua bona secum portat.

The wyse man carryeth all his goodes with hym.

The sayenges of Cleobulus.

Amicos beneficijs foue, quo fiant amicio-
res, inimicis benefac quo fiant amici.

Waynteyne thy frendes with good turnes to
make them more frendly, & do good turnes to thyne
ene

SENTENTIARVM

enemies to make them thy friends.

Egressurus domo, tecum expendito quid
foris agere uelis, domū ubi redieris, quid
egeris reputato.

When thou goest from home, waye with thy selfe
what thou wylt to abroade. And whē thou returnest
home, recorde with thy selfe what thou hast done.

Audiendi q̄loquendi studiosior esto.

Be more desirouse to heare, then to speake.

Voluptati frenos inijcito.

Reyde thy pleasure.

Vxori praesentibus alijs nec blandire nec
iurgium facito.

In praesence of other, neyther flatter thy wyfe,
nor chide her.

Rebus secundis ne effieraris, aduersis ne
desiciaris.

With prosperitie be thou not lusted vp, and with
aduersitie be not thye woe downe.

The sayenge of Pexander.

Voluptas cito perit, honor immortalis est.

Pleasure sore periseth, but honour neuer byeth.

Tuta res quies, periculosa temeritas.

Quienes is a sure thyng, but rashnes is daun-
gerous.

In rebus prosperis esto moderatus, in ad-
uersis prudens.

In prosperitie be sobre, in aduersitie wylle.

Cura

Cura potest omnia.

Diligence and study can do all thynges.

The sayenges of Anacharsis.

De arte non iudicat nisi artifex.

Of a crafte none can iudge but the craftes man.

Ex alienis vitijs disce q̄ foeda sint tua.

By other mens vices learne howe foule thyne owne be.

Linguam, ventrem, & pudenda cohibe.

Charue the tongue, bely and pteuties.

The sayenges of Thales.

Difficillimum est omnium nosce seipsum.

It is the hardeste poynte of al, a man to knowe hym selfe.

Quæ in alijs damnes, ipse ne feceris.

Suche thynges as thou doste condemne & blame in other, do them not thy selfe.

**Amicosum non minus absentiũ q̄ presens
tium memores esse oportet.**

It behoueth vs to remembre our frendes as well absent as present.

**Animus honestis artib⁹ excolendus est, po-
tius q̄ forma corporis componenda.**

A man ought rather to garnyshe his mynde with honest artes: then to decke the foyme of his body.

Ne quæras fraude ditescere.

Seke not to growe ryche by falthode.

Qualem gratiam retuleris parētibus tuis,

D. j. talem

SENTENTIARVM.

tallem expecta & a liberis tuis.

Suche thanks as thou hast yelded to thy father and mother, loke for the lyke of thy chyldren.

The sayenges of Solon.

Virtus fidelior est iureiurando.

There is moze truste in a mans honestie then in an othe.

Qd præclarum est, accurate est agendum.

A thyng of excellencie ought to be fynely and substantially done.

Amicum ne temere recipito, receptum ne reijcito.

Receyue no man rashly into thy frendeshyp, and when thou hast receyued him cast him not rashly of.

Impera, sed prius edocto imperio parere.

Despye to beare some rule, but fyrste learne to be obedient vnto rule thy selfe.

Cum regibus (dixit Aesopus) aut omnino non est loquendum, aut quæ sunt iucundissima loqui oportet.

with kynge (sayde Aesope) it were best eyther not to speake at all, or to speake thynges most pleasaunt.

Imo, inquit Solon, cum regibus aut omnino non est loquendum, aut quæ sunt optima loqui oportet.

Nay sayeth Solon. with kynge it were best eyther not to speake at al, or to speake the best thynges.

Rationi pareto.

Obeie reason.

Malo

Malorum consuetudinem fugito.

Eschue the feloushypp of euyl disposed men.

In defunctum maledicta ne congerito.

Waple not vpon the deade.

**Filius ne parentē alere cogitor, a quo nul-
lam artem edoctus est.**

Let not the sonne be compelled to fynde hys fa-
ther in hys extreme pouertie and nede, of whom he
hathe not bene taught or brought vp in any science
or occupacion.

Vitæ finem spectato.

Prayse no man for happy tyll thou se the ende
of his lyfe.

The saynges of Chilo Lacedemonius.

Si dixeris quę uis, audies quę non uis.

If thou speake what thou wylte, thou shalte hear
what thou wylte not.

Damnum turpi lucro potius esto.

Preferre damage afore foule lucre.

Ne lingua pręuertitor animum.

Let not the tonge runne before the wyf.

Quę fieri non possunt ne tentes.

Assaye not the thynges that can not be brought
about.

Index aurum, aurum explorat hominē.

The touche stone tryeth golde, golde tryeth mā.

Amato tanq̄ osurus, oderis tanq̄ amatur.

Loue as though thou shuldest in tyme comynge
hate, and hate as though thou shuldest in tyme com-
myng loue.

D. 11.

The

SENTENTIARVM.

The sayenges of Bristippus.

**Opes eiusmodi tibi para, quę naui fracta
simul cum domino enatent.**

Seke the suche ryches whiche if the shyp bzeake
may swymme forth togyther wifh the owner.

**Fortunę bona uarij casus eripiunt: bona a
nimi quę sola uere bona sunt, nec incen-
dium nec naufragium potest eripere.**

The goodes of fortune be takē away by sundry
casualties, but the goodes of the mynde whiche be
only the true goodes can be taken away neyther by
fyre nor by shypwzake.

Disce puer, quę uiro sunt usui futura.

Learne when thou arte a chyld suche thynges as
thall stande the in stede when thou arte a man.

The sayenges of Theophrastus.

Preciosissimus sumptus est tempus.

Time is the moſte pzeious coſte that a man can
bestowe.

The sayenges of Antisthenes.

Regiū est audire male, quā feceris bene.

It is gyuen to a kynge, though he do neuer so
well yet to be euill spoken of.

**Satius est in coraces q̄ in colaces. i. in cor-
uos q̄ in adultores incidere, illi mortuum
exedunt, hi uiuum etiam.**

It is better of the twayne, to fall amonges a ſorte
of rauens, then amonges flatterers. The rauens
eate a man whan he is deade, but the flatterers eate
him quicke.

Quod

FLORES Eol. xxviij.

Qd rubigo est ferro, hoc liuor est homini.

That ruste doth to yron, that doth enuy to man.

Fratrū concordia est quouis muro tutior.

The cōcordie of bꝛethꝛē is surer thā any stone wal.

Precipua disciplina est dediscere mala.

The chiefest learnyng is to vnlearne vyces.

The sayenges of Diogenes.

Vir bonus dei simulachrum est.

A good man is the ymage of god.

Amor ociosorum est negotium.

Loue is the busynes of loyterers.

Miserrima res est senex egens.

An olde man neddy is a thyng moste miserable.

Perniciosissime mordēt, ex feris bestijs ob-
trectator, ex cicuribus adulator.

There be two which bite moste deadly, of wylde
beastes the backebyter, and of tame the flatterer.

Oratio blanda est mellitus laqueus.

A flatteryng speache is a hony swete snare.

Qui præclare loquuntur nec faciunt, cithē
re similes sunt, quę sonat alijs, ipsa nec aus-
diens, nec sentiens.

They that speake gloriouly, but do nothyng ther-
after, be lyke to a harpe, whiche maketh a sounde to
other, but it selfe neyther heareth nor perceyueth.

Frustra uiuit, cui ut bene uiuat nulla cura ē

He lyueth vayne ly which hath no care to lye wel.

Qui forma decorus indecore loquitur, ex

SENTENTIARVM.

eburnea uagina plumbū educit gladium,

A goodly person that speaketh vngoodly wordes,
draweth forth a leaden swearde out of an yuery
scaberde.

Serui heris, improbi seruiūt cupiditatibus

Bonde men be thral to theyr maysters, and wic-
ked men to theyr lustes.

Eruditio iuuenib⁹ sobrietas est, senib⁹ sola-
tiū, pauperib⁹ diuitiæ, diuitib⁹ ornamētū.

Learnynge is to yonge men a sobrienes, to olde
men a solace, to poore men ryches, to ryche men a gar-
nyshement.

Nobilitas, gloria, diuitiæ, malitiæ sunt ue-
lamenta.

Nobilitie, glozy, ryches be the clokes of naugh-
tynes.

The sayenges of Socrates.

Quæ supra nos, nihil ad nos.

The thynges that be aboue vs, pertaine nought
vnto vs.

Hoc unum scio inquit Socrates me nihil
scire.

This one thyng I knowe sayde Socrates that
I knowe no thyng.

The sayenges of Crates.

Vt in oī malo punico granū aliqd putre est
ita nemo reperit undiquaq; purus a uitio.

As in euery pome granate there is some her-
will rotten: so there is no man founde thoroughly
cleane from vice.

The

FLORES. Fol. xxviii.

The sayenges of Zeno ciltensis.

Non qui magn⁹, statim bonus est, sed quis-
quis bonus, idem & magnus est.

It foloweth; not, that whosoever is great is forth
with good, but whosoever is good, the same is also
greate.

Ideo natura dedit homini aures duas, os
unicum, ut plus audiamus q̄ loquamur.

Nature hath gyuen man therfore two eares and
but one mouth, that we shulde be readyer to heare
then to speake.

Auribus attrahendi sunt homines potius
q̄ pallio, id est, psuasionem magis q̄ uiolētia.

Men ought to be drawen rather by the eares thā
by the gowne, that is to saye, rather by perswasion
then by violence.

The sayenges of Themistocles.

Præstat habere uiros egentes pecunia, q̄
pecuniam egentem uiris.

It is better to haue men wantyng money, then
money wantyng men.

The sayenges of Pericles.

Amicum esse licet sed usq; ad aras.

A man may be a frende, but he must go no further
with his frende then tyll he come to the altar, that
is, he may not offende god for his frendes cause.

The sayenges of Lamachus.

Non licet in bello bis peccare.

It is not lawfull in battel to make a faulte twyse.

D.iii.

The

SENTENTIARVM.

The sayenges of Iphicrates.

Indecora sapienti uox est, Non putaram,
aut non expectaram.

It is an vncombly sayeng for a wyse man to say,
I wolde not haue thought it, or I wolde not haue
loked that suche thyng shulde haue come so to passe.

The sayenges of M. Curius.

Præstantius est imperare aurum habentib⁹
uiris, q̃ habere aurum.

It is farre better for a man to beare a rule vpon
men hauryng golde, then to haue golde himselfe.

The sayenges of Lato senior.

Mirum eam ciuitatem saluam esse posse, in
qua minoris ueneat bos q̃ piscis.

It is merueyle that that cite can be saue, in
whiche an oxe is solde for lesse pyce, then a fysh is
solde for.

The sayenges of Balonius apud Bellum.

Si per laborem honesti quippiam egeris,
labor abit, honestum manet: si per uolup-
tatem turpe quippiam feceris, uoluptas
abit, turpitudine manet.

If throughe labour thou shalte worke any wor-
thyp: the labour vanysheth, and the worthyp tary-
eth. Bu if throughe pleasure thou shalte worke any
shame, the pleasure vanysheth & the shame taryeth.

SENTENTIARVM
INSIGNIUM.
FINIS.

M I M I

P V B L I A N I,

that is to say, quicke and senten-
ciouse verses or meters of P V

B L I V S. with the inter-
pretation and brief
scholies of Ri-
charde Ta-
uerner.



Lienum est omne quicquid
optando euenit.

All that happeneth by wysching,
is none of thyn. As who shulde say.
what so euer cometh vnto the by
thyn owne trauayle and payne
that only counte thyn owne.

Ab alio expectes, alteri quod feceris.

Loke to haue the same at another mans hande
that thou thy selfe hast done to other. with what mea-
sure (sayeth Christe) ye measure, with the same shall
other measure vnto you agayne.

Animus ueteri qui scit, scit tuto aggredi.

Imynde that knoweth to feare, the same know-
eth also saufly to enterpryse. He that vnderstandeth
the daunger and peryll of thynges, can skyll also to
eschue peryll. On the contrary syde the harebrayne

D. v.

set

MIMI

stateth vpon thynges daungerously, bycause he hath
not the wyte to feare.

Auxilia humilia firma consensus facit.

Consente maketh small succours sure. Though in
warres a man hath but simple helpe, yet if they agre
together they shalbe stronge ynough and hable to
beate a greater company amonges whom is no or-
der nor cōcorde. Discorde surely enfebleth the grea-
test powers.

Amor animi arbitrio sumitur, nō ponitur.

Loue is taken with choyse of mynde, but not layde
downe. It is in our power not to begyn to loue. But
when thou arte ones in, thou arte now become ser-
uaunt vnto it, and canste not plucke out thy heade
when thou wylte.

Aut amat aut odit mulier, nihil est tertiū.

A woman eyther loueth or hateth, there is no
thyngde. woman kynde for most parte is in extremes
and to soze vpon eyther parte. She hathe no meane.
For (as Erasmus saith) she is animal affectibus obnoxium
that is to wete, without moderation or stay of her
appetite, all full of affections, and in maner voyde
of reason.

Ad tristem partem strenua est suspicio.

Suspicion is vehement and stronge to the vnfor-
tunate or heuy parte. They that ones be fallen into
heuy fortune, be moste suspected in theyr doynges,
and mozeouer be cōmonly moste ready to suspecte
the worst in all thynges.

Ames parentē, si æquus est, si alter, feras.

If thy father be gentle and in difference vnto the, love him, if he be not suche but vnegall & iniurious, yet because he is thy father, beare him.

Aspicere oportet, quod possis deperdere.

Thou must loke vpon the thyng that thou mayst lose. The beste keper of a thyng is the owners eye, that is to say, his presence.

Amici uitia si feras, facis tua.

If thou suffre thy frendes fautes thou make them thine, as who shulde say, it shalbe layde to thy charge what soeuer thy frende offendeth in, when thou doest not chalenge him therof.

Aliena, homini ingenio, acerba est seruitus.

Bytter bondage is to a gentle man straunge. Nothyng is dearer to a gentle herte then is freedom.

Absentem ledit, cum ebrio qui litigat.

who brauleth with a dronckerd, hurteth him that is absent. The mynde of a drunckerd is away, wher with he shulde speake. And therfore it is all one as if he were not there him selfe.

Amans iratus multa mentitur sibi.

A louer that is angry maketh many lyes to hym selfe. The angry louer purposeth muche in his mynd whiche he performeth not afterwarde.

Auarus ipse miseriæ causa est suæ.

The couetouse man is cause of hys owne wretchednes. For wyllynghly and wyttynghly he is evermore nedy and fylthy, afrayde to spende one halpenny vpon him selfe.

Amās quid cupiat scit, qđ sapiat nō uidet

The

MIMI

The louer knoweth what to couete, but seeth not what to be wise in. He coueteth without iudgement not weyng whether the thyng be profitable or hurt full which he so coueteth.

Amans puod suspicatur uigilans, somniat

The louer dreameth vpon the thyng that he suspecteth wakyng. Louers comonly sayne to them selues dreames & with vayne hope flatter themselves.

Ad calamitatem glibet rumor ualet.

Euery rumour serueth for wretchednes, that is, sad and heuy eydynges be easely blowne a broade be they neuer so vayne, and false & they be also sone beleued. But suche thynges as be good, ryght, and honest, are hardly beleued.

Amor extorq̃ri haud potest, elabi potest.

Loue can not be wryonge out, but sal away it may. Suche a vehemente thyng is loue, that sodenly and perforce thou canst not thruste it out, but by lytle and lytle it may slide away.

Ab amante lachrymis redimas iracundiã.

With teares mayst thou quench the louers angre. If thy louer be neuer so angry with the, wepe, and all is well agayne. Thys arte is not vknownen to some women.

Aperte cum est mala mulier, tum demum est bona.

When a woman is openly euyl then is she best. As who shulde say, if there be any goodnes in a woman it is then espyed, when she openly vttereth her malice. Counterfeyted holynes (they say) is double wickednes. A woman for mooste parte (sayeth Erasmus)

Is a croked and discrepfull pere, and therfore he is least hurtful, whē he is opēly naught. This is not so spoken of women, but it agreeth vpo some men also.

Auarum facile capias, ubi non sis idem.

Thou mayst easily take a couetouse man, if thou be not the same thy selfe. One couetouse person can not beare another.

Amare et sapere uix deo conceditur.

To be in loue and to be wyse is scante graunted to god. It is not one mā's proprietie both to loue and also to be of a sounde mynde.

Auarus nisi cum moritur, nil recte facit.

The nygarde but when he dyeth doth nothing well. For when he departeth the worlde, then at last he suffereth other men to spende and vse his goodes whiche he had hurded vp.

Astute dum celatur, se ætas indicat.

Age bewyseth it selfe, be it neuer so craftely hyd and kepte in.

Auarus damno potius, q̄ sapiens dolet.

The couetouse person soroweth for losse of goods rather then the wyse man. A wyse man vereth not him selfe with losyng of worldly thynges. But it is he that mourneth which maketh money his god.

Auaro quid mali optes? ni, vt uiuat diu.

What euyl canste thou wyshe to the couetouse man, but longe to lyue, forasmuche as he lyueth most wretchedly.

Animo dolenti nil oportet credere.

To a sorowefull mynde men ought to gyue no
cre=

MIMI

credence. So longe as thou art greued. trust nothing
thy selfe. For greuance of mynde entyseth nothyng
a right.

Alienū nobis, nostrum plus alijs placet.

Other mens fortune pleasech be, and ours plea-
seth other men moze. A man is contented with hys
owne allotment and thynges.

Amare iuueni fructus est, crimen seni.

Loue to a yonge person is a fruite of pleasure,
but to an olde person it is a blame.

Anus cum ludit, morti delicias facit.

An olde woman wyng dalliaunce, doth nothyng
eles in effeate but deuyteth death.

Amoris uulnus idem qui sanat, facit.

The selfe person maketh the wounde of loue,
which healeth the wounde, that is, if the person lo-
ued assenteth to the loue.

Ad penitendū properat, cito qui iudicat.

He hasteneth to repent hym selfe whiche iudgeth
lyghtly. Be not to rashe in iudgement. Of heady sen-
tence gyping, oftentymes foloweth forthynkyng.

Amicum opimæ res parant, tristes probāt.

Wealth getteth frendes but aduersitie tryeth the.

**Aleator quāto in arte est melior, tanto est
nequior.**

A dyler the moze conyng and better he is in hys
seate, so muche he is the worse. The moze one excel-
leth in a thyng discōmendable, the leuder he is.

Arcum intensio frangit, animum remissio

Ben:

Bendynge breaketh the bowe, but slackynge breaketh the mynde, that is, a bowe if it be bent to much, breaketh. But the powers of the mynde be increased by bendynge and cōtynual exercise wheras with slackenes and ydlenes they be broken.

B Is est gratum, quod opus est, ultro si offeras.

If vnasked thou offre thy frende the thyng that he nedeth, it is worthe double thanks. A benefyte wrested out by crauyng hath the losse a greate parte of the thanke.

Beneficium dare qui nescit, iniuste petit.

He that can no skylle to do a good turne, vnrighly clameth a good turne. He ought not to enioye any benefite of other men, that dothe good hym selfe to none.

Bonū est fugiēda aspicere alieno in malo.

It is good espyng in another mans wo what thynges are to be fled. Learne what is to be eschued not with thyne owne harme, but take exemple at other mens euylles.

Beneficium accipere, libertatē uēdere est

To take a benefite is to sel thy libertie. He is not his owne man, that taketh a good turne of another man.

Bona nemini hora ē, ut nō alicui scit mala

There is a good houre to no man but that the same to another is euyl.

Bis enim mori est, alterius arbitrio mori.

To dye at another mans myll is double death.

Nata

MIMI

Death is nothyng so paynfull, as is violente death.

Beneficia plura recepit, qui scit reddere.

He receyueth the moze benefites that knoweth to requyte. Unthankfull persons ones knowen, haue nomoze any good turnes bestowed vpon them.

Bis peccas, cum peccanti obsequium accommodas.

Thou doest twyse naught, when to him that doth naught, thou applyest thy scruple and obeylaunce.

Bon⁹ animus læsus, grauius multo irascit.

A good and gentle harte ones agreed to muche soer displeased and angry.

Bona mors est homini uitæ quæ extinguit mala.

Death which quencherh the euyls of lyfe is good.
Beneficiū dando accepit qui digno dedit.

He by guyng receyueth a benefite, which gyueth one to him that is worthy of it.

Blanditia non imperio, fit dulcis Venus.

By sayre and amiable meanes is Venus made pleasaunt, and not by force, by compulsion and commaundement.

Bonus animus nunq̃ erranti obsequiū accommodat.

A good mynde is neuer agreable to him that swarueh from the pathe way of good maners.

Beneficium se dedisse qui dicit, petit.

He that telleth a man that he hath done him a good turne

turne asketh a good turne. The echerfall of a benefyte bestowed, is a demaunde of another in recompense.

Cōiunctio animi maxima est cognatio.

The knyttynge together of mynde is the chiefest aliaunce that can be. Or thus.

Bñuolus anim⁹ maxima est cognatio.

A frendfull mynde is the chiefest aliaunce. Doubtes, mutuall beneuolence byndeth strayer, then any knotte of bloude can bynde.

Beneficium sæpe dare, docere est reddere.

Often to gyue a benefyte, is to teache a man to rendze agayne.

Bonitatis uerba imitari, maior malitia est.

To counterfayte the wordes of goodnes is the greater wychednes. He that is naught and speaketh well is moze then naught.

Bona opinio homini tutior pecunia est.

A good opinion is surer to a man then money. It is better to haue a good fame then any ryches.

Bonū tametsi supprimitur, non extinguit.

The thyng that good is (as trouthe and iustice) though it be suppressed and kept vnder for a tyme, yet it is not quēched vterly, but at lēgth wyl breake out agayne.

Bis uincit qui se uincit in uictoria.

He that can ouercome him selfe in victoꝝ, that is to say, vse moderatly the victoꝝ, ouercometh twyse, fyrst his enemy, secunde his owne mynde.

Benignus etiam dandi causam cogitat.

He that is liberall and free harted lokech not to

E.L.

be do

MIMI.

he despyed but of hym selfe seeth occasion to gye;
Bis interimitur, qui suis armis perit.

He is twyse slayne that is destroyed with hys
owne weapons.

Bene dormit qui nō sc̃it q̃ male dormiat.

He sleapeth well that feeleth not howe euill he
sleapeth, when the fealyng of worldly euyl is away,
there is no euyl.

Bonorum crimen est officiosus miser.

A vertuose person in misery is the blame of good
thynges, as who shulde say, vertue is blamed when
vertuose men be afflicted and troubled. If he that
spueth well fall into misery, loo wyl they say ye may
se howe these geare spede.

Bona fama intenebris proprium splendorem obtinet.

A good fame euen in darkenes loseth not her due
beuty and renoume.

Bene cogitata, si excidunt, non occidunt.

Good deuises though for a tyme they fall out of
memozy yet they fall not cleane away for euer.

Bene perdit nūmos, iudici cū dat nocens.

He loseth well money whiche beyng taken in a
tresppe gyueth to the iudge or ruler some rewarde
for his sauegarde.

Bonis nocet, q̃sq̃s pepercerit malis.

He hurteth the good, which spareth the badde.

Bono iustitię, proxima est seueritas.

To the good thyng of iustice rigour is nexte, that
is to say, the rygour of the lawe whiche is an euyl
thyng

thyng is so nere vnto iustice whiche is a good thyng
that oftentymes the one is taken for the other.

Bonū apud uirum cito moritur iracundia.
with a good man angre sone dyeth.

Bona turpitudine est, quæ periculū indicat.
It is a good dishonestie that bewyppeth daunger.

Bona comparat præsidia misericordia.

Mercy getteth good defences or garrisons. who
so hath a pitifull eye, can not but prosper.

Bonarum rerum consuetudo pessima est.

Accustomableness of pleasaunt thynges is worst
of all. Nothing is sweete but waxeth lothsome if it be
continually vsed.

Beneficiū dignis ubi das, omnes obligas.

when thou doest good to the worthy thou obli-
gest all. For it is not bestowed vpon the person, but
vpon vertue.

Crudelis in re aduersa est obiurgatio
In aduersitie it is cruelty to chide thy frende
when he shulde be comforted.

Cauendi nulla est dimittenda occasio.

No occasion of takyng hede is to be let passe.

Cui sepe dederis, ubi negas, rapere i peras

Ones deny one to whom thou hast alwayes giue
and thou inforcest that person to plucke from the.

Crudelē medicū intemperans Aeger facit.

The mystemperate and unruly sycke man ma-
keth the phisicien to exerceyse cruell medicynes.

Cuius mortē amici expectāt, uitā oderāt.

E.ij. whose

MIMI

Whose death a mans frendes do loke for, his lyfe they hate: wherfoze put not thy selfe in truste with suche frendes.

Cum inimico nemo in gratiam cito redit.

With hys enemy noman that wyse is returneth lightly without good deliberation into frendshipp and familiaritie agayne.

Citius uenit periculum, cum contemnitur.

Danger cometh the soner when it is not past on.

Casta ad uirū matrona parendo imperat.

A chaste woman with her husbände, by obeying, ruleth.

Cito ignominia fit superbi gloria.

The glozy of the proude person anen vercommeth his reproche. Infamy alwaye ensueth arrogancy.

Consilio melius uincas, q̄ iracundia.

Thou shalt better overcome by good aduise thā by fury.

Cuius dolori remedium est patientia.

To all maner of sorowe patience is a remedy.

Contemni est leuius q̄ stultitia percuti.

It is lesse hurte to be despyced for vertue, then to be stryken with folly.

Cum uitia profunt, peccat qui recte facit.

When vices be unpunished, he and also he that doth well is taken for an offender.

Comes facundus in uia pro uehiculo est.

A pleasaunt companion to talke with by the way is as good as a chariot.

Cito

Cito improborū lāta in perniciem cadūt

The mytches of wycked persons do sone turne vnto destruction.

Crimen relinquit uitæ, qui mortē appetit.

He that couereth death, accuseth lyfe, and so lea- ueth a blame vnto it, whiche is not to be blamed.

Cui plus licet q̄ par est, plus uult q̄ licet.

He that hath more authoritie then he ought to haue, wyl also do more then he hath authoritie to do. This sentence is very pety, and it agreeth (sayeth Erasmus) vpon tyrannes and women.

Cui nūq̄ domus est, sine sepulchro est mor- tuus.

He that no where hath abydyng place (as a banis- shed man or suche other) is as a deade man without a graue. Banishment is in effecte a ciuile death.

Cito ad naturam ficta redierint suam.

Counterfeited thynges wyl sone retourne agayn to theyr kynde.

Discipulus est prioris posterior dies.

The day folowynge is the scholer of the day that goeth before. By dayly experience of thynges we must growe wyser and wyser.

Dānare est obiurgare, cū auxilio est opus.

When thy frende nedeth helpe, then to chide him is to hurte him. Fyyste therfore helpe him out of hys misery.

Diu apparandū est bellū, ut uincas, celeriq̄

warre is longe to be ppepared that thou mayste

Calij. ouer

MIMI

ouercome the soner. Suche as be ouer hasty in setting
on, come the floulier to the ende.

**Dixeris maledicta cuncta, cum ingrattum
hominem dixeris.**

Thou shalte haue spoken al reproches when thou
callest a man a choyle. Surely choyleynes correineth
in it all vices.

De inimico ne loquare malum si cogites.

Of thy enemy speake no euill if thou thynkest it.
If thou caste to do him a displeasure speake it not.

Deliberare utilia, mora est tutissima.

To take aduilement vpon thynges profitable, is
a moſte ſure delay.

Dolor decreſcit, ubi quo creſcat nō habet

Sorrowe abateth when it can no longer increaſe.
When the euill is at the hygheſt, then muſte it nedes
growe eaſy.

Dediſcere flere foeminam, eſt mendaciū.

A woman to forget to wepe is a thyng ſeyned,
that is to ſay impoſſible.

Discordia fit charior concordia.

By diſcorde is con corde made the dearer and ſu-
rer. For as Therence ſayeth. The falling out of lo-
uers, is a reuauance of loue.

**Deliberandum eſt diu, quod ſtatuendum
eſt ſemel.**

The thyng wherof thou muſt but ones determyne,
as of mariage or any other earneſt mater, thou ough-
teſt to take a good and longe byreath, ere thou aduen-
ture vpon it.

Difficile oportet aurē habere ad crimina.

Thou oughtest to haue no ready eare to occasions.
Beleue not euery man that impecheth another.

Dum uita grata est, mortis cōditio opti-
ma est.

Whyle lyfe is pleasaunt, the state, condicion of
bargayne of death is best, that is to say, it is then best
medlyng with death.

Damnū appellādū est, cū mala fama lucrū.

Gaynes with an euill name is damage and losse.

Ducis in consilio posita est uirtus militum.

In the wysdome of the captayne resteth & strenght
of the souldours.

Dies quod donat, timeas, cito raptū uenit.

The thyng that a day gyueth (beware) a day com-
meth anon to plucke it awaye agayne. A man may
sumtyme haue a day to be auanced in, but agayne
it is good to feare least a daye come and swepe all a-
way agayne.

Dimissum quod nescitur, non amittitur.

A thyng forgone that is not mysted is not losse.
It is no losse that thou fealest not.

Etiam innocentes cogit mētiri dolor.

Payne forceth euen the gyltlesse to lye.

Etiam peccato recte præstatur fides.

Euen vnto synne fidelitie and trouth is wel per-
formed. Faythe is so hyghly to be kepte that euen in
euill thynges otherwhyles yea and to Turkes it
ought to be obserued.

MIMI

Etiam celeritas in desiderio mora est.

In a feruent desyre spede is counted a tariaunce.

Ex uitio alterius sapiens emendat suum.

By the faulte of another, the wyle man mendeth hym.

Et deest et superest miseris cogitatio.

To the miserable and wretched persons consideration both lacketh (bycause they espye no remedy) and also aboundeth, bycause they perceyue what they shulde haue done but it is to late.

Etiā obliuisci quod scis, interdū expedit.

Euen to forget the thyng thou knowest, otherwhyles is expedient.

Ex hominum quæstu facta fortuna est dea

Out of mens garnes rose fortune to be a goddess. The inordinate desyre of lucre caused that fortune amonges the Panyms was thought to haue bene a goddess in that she fauoured theyr desyres.

Effugere cupiditatem, regnū est uincere.

To tame thyne owne lust is to conquer a kyngdom.

Etiam qui faciunt, odio habent iniuriam.

Euen the very wronge doers, hate wronge.

Eripere telum, non dare irato decet.

It becommeth to plucke awaye, and not to gyue weapon to the angry body. Anger (sayeth Horace) is a mozte frenly.

Etiam capillus unus habet umbrā suam.

Euen one heare of the head hath a shadowe, that is, there is nothyng so simple, but can do sumwhat.

Eheu

Eheu q̄ miserū est, fieri metuendo senem.

Alacke howe wretched a thyng is it with fearyng
to waite aged.

**Etiā hosti est æquus, qui habet in cōsilio
fidem.**

He is indifferent to hys very foe, that in hys ad-
uysse takyng ha the sayth and trowth in his harte and
before his eyes.

**Est honesta turpitudine pro bona causa
mori.**

It is an honest shame to dye for a good quarell.
Excessis multo facilius casus nocet.

Unto them that be aloste and in hygh place doth
a fall hurte muche soner.

F Idem qui perdit, quo se seruet in re-
liquum?

He that loseth his honesty & credite, wherby shall
he afterwarde helpe him selfe?

Fortuna cum blanditur, captatum uenit.

When fortune flattereth, she cometh to catche the.
Fortune is then chiefly to be suspected whē she most
laugheth.

Fortunam citius reperias, q̄ retineas.

Thou mayst soner fynde fortune then reteine her.
It is a greater maistry to kepe that thou hast gotten
then to get.

Formosa facies muta cōmendatio est.

A beutyfull face is a dōmbe oz speacheles settynge

E. v.

out

MIMI

out. saye persons be fauoured without speakyng.

Frustrā rogatur, qui misereri non potest.

He is besought in vayne, which can haue no ppytie.
what nedeth to be suter to hym, that with no prayer
can be bowed.

Fraus est accipere qđ non possis reddere.

It is deceite to take that thou canst not requyte,
namely one wayes or other, as by seruike, by gyuing
as good a thyng, by counsaile and so forth.

Fortuna nimium quem fouet, stultū facit.

whom fortune ouermuche cokereyth, she maketh
a sole. with greate felicitye is for moſte parte coupled
foly and pryde.

Fatetur facinus is, qui iudiciū fugit.

who fleeth to be iudged graunteth his wickednes.

Fœlix improbitas optimorū est calamitas

Happy leudnes is the wretchednes of good men,
that is to say, when so euer fortune fauoureth leude
persons, then be the moſte vertuous and beste men
in euill case.

Feras non culpes, quod uitare non potest.

Suffre blame not, that can not be eschued.

Futura pugnant, ut se superari sinant.

The euils to come do stryue to the intent they
mought suffre them selues to be overcome. As who
shulde say, the euils to come do so seme to hange ouer
our heade, that yet they may with wysdome be vain-
quyshed and eschued.

Furor fit læsa sapius patientia.

Patience often hurte becometh a fury, patient
bodyes

hodyes if they be ofte styred, at laste rage muche
soer, because it is longe ere they be moued.

Fidem qui perdit, nil potest ultra perdere.

who loseth his credēce, can lose naught beyonde it.

Facilitas animi ad partem stulticiæ rapit.

Easynes of mynde plucketh a man to the parte
of foly. Gentle and plyable hartes be sone entyled to
foly.

Fides ut anima, unde abit, nūq̄ eo redit.

Credite, euen as a mans lyfe, doth neuer retorne
thither agayne from whēce it departed. As lyfe ones
losse neuer retourneth, so if a man ones lose hys cre-
dence he shall neuer get it agayne.

Fidem nemo unq̄ perdit, nisi qui nō habet

fayth no man euer loseth, but he which in dede
neuer had it, though outwardly he appeared neuer
so faythfull.

Fortuna obesse nulli contenta est semel.

Fortune is not contented to hurte a man ones,
whē fortune begynneth ones to loue vpo one, she is
not sufficed to do hym one displeasure but heapeth
displeasure vpon displeasure.

**Fulmen est ubi cum potestate habitat iras-
cundia.**

Angre where it lodgeth with power, is euen a
lyghtayng and thundryng, as who sayeth, when the
myghty man is anger, he playeth the deuyll.

**Frustra, cum ad senectam uentum est, repe-
tes adolescentiam.**

when

MIMI

When thou comest oncs to age, thou shalt clayme
againc youth in vayne. Let therfore age medle with
waters mete for age.

Falsū maledictū maleuolum mendaciū est.

A false reproche and vpbjardng, is a maliciouse
lrasynge.

**Fœminæ naturam regere, desperare est
omnium.**

To rule a womans nature is the dyspayre of all
men, that is to wete, every man dyspayre to do it, it
is a thyng so harde.

Fer difficilia, ut facilia leuius feras.

Beare harde thynges that thou mayst bear easie
thynges the lyghter.

Fortuna nulli plus q̄ consilium ualet.

Fortune is to no man more of strength then is
counseyle, that is to say. wyledome dothe more then
ryches.

Fortuna uitrea est, quæ cū splēdet, frāgīf.

Fortune is vyphle as glasse, when she glystereth,
she breaketh.

Feras quod lædit, ut quod prodest pferas

Beare incommodyte, to the intent thou mayste
carp away comoditie.

Facit gratum fortuna quam nemo uidet.

Fortune (that is to say wealth, ryches, prosperite)
whiche no man seeth maketh the owner accep-
table and beloued. As who shalde say, if thy wealth
be espyed, thou shalt be enuied. Dissemble therfore
thy felicitie.

fru-

Frugalitas miseria est rumoris boni.

Frugallie, that is to n etc, homly and temperate living is a misery of a good rumour, as who shulde say, though it be (namely to the worlde) a misery, yet is the name good and honest.

CRaue præiudicium est, quod iudicium non habet.

That is a greuouse preiudice or foreiudgement, which hath no iudgement. He calleth here a foreiudgement, when a man of power suppresseth and dampneth a man befoze he be iudged by the lawe.

Grauiissima est probi hominis iracundia.

The displeasure of a good man is most heup.

Grauis animi pœna est, quem post factum pœnitet.

The punishment and payne of mynde is greate of that person whiche repenteth hym after he hath done a mys.

Grauis animus dubiã nō habet sententiã.

A graue & sad mynde hath no waueryng sentence.

Graue est malum omne quod sub aspectu latet.

Euery euyl is greuouse whiche lyeth hyd vnder a bysoure, that is to saye, whiche is cloked vnder the outwarde appearaunce of goodnes.

Grauius nocet quodcūq; inextptū accidit.

What so euer happeneth vnassated greueth the sozer

Grauior inimicus, qui latet sub pectore.

More

MIMI

Those greuous is the enemy that lurketh vnder the best, which is, thy vicious affection and luste of els he to whom thou openest the secretes of thy hart and takest hym for thy best frende, and he is in dede thy enemy.

Grauiissimum est imperium consuetudinis.

Moste greuous is the impire of rule of custome. Custome practiseth euen a certayne tyranny amonges vs, in so muche that the moste folysse thynges of all, if they ones growe into an vse, can not be plucked away.

Graue crimen etiam cum dictum est leuiter, nocet.

A greuous and heynouse cryme (as for exemple to be called a traytour or heretique) though it be but lightly spoken, yet hurteth and is dangerous to him that is so called, euen bycause of the hatefulnes of the cryme.

Heu q̄ difficile est gloriæ custodia?

Ah, howe harde a thyng is the defence of a mans renoume or fame.

Homo extra corpus est suum, cū irascitur.

A man is out of his owne body when he is angry.

Heu q̄ est timendus, qui mori tutū putat?

Oh, howe muche is he to be feared that counte it a fault to dye. He that despyseth death is muche to be feared, so muche as, whosoeuer is a despyset of his owne lyfe, is as it were lord of another mans.

Homo qui in homine calamitoso est misericors, meminit sui.

The

The man that is pitifull on a miserable person,
remembzeth him selfe. For he vnderstandeth that him
selfe may haue nede of helpe.

Habet in aduersis auxilia, qui in secundis
commodat.

He is holpen in aduersitie, which lendeth in pro-
speritie.

Heu q̄ miserum est lædi ab illo, de quo nō
possis queri.

Oh howe miserable a thyng is it, to be hurte of
him, vpon whom thou canste not cumplayne.

Hominē experiri multa, paupertas iubet.

Pouerite dyueth a man to assay many thynges.

Heu dolor q̄ miser est, qui in tormento vo-
cem non habet.

Oh howe miserable is that mans sorowe whiche
in tozment, dare not vtter his voyce. Men, whiche,
whyle they are racked, beaten, and tozmented dare
not or can not be suffered to speake the trowth, are in
moſte greuouse ſtate.

Heu q̄ pœnitenda incurrunt homines ui-
uendo diu.

Oh into howe miserable thynges and full of re-
pentaunce do men run by luyng longe? In a longe
lyfe, do many thynges happen, that a man wolde
not haue.

Habet suum uenenum blanda oratio.

I saye speache hath his venyme. Eloquence lyeth
in awaite of men and is as it were a sugred porson.

Homo

MIMI

Homo toties morit, quoties amittit suos.

A man so ofte dyeth, as he loseth hys chyldren. Surely the losse of a mans chyldren is euen a spye of death vnto him.

Homo semper in sese aliud fert, in alterum aliud cogitat.

A man euer beareth one thyng towarde him selfe, and thynketh another towarde another man. There is no man but dissembleth otherwhyles.

Honestus rumor alterum est patrimoniu.

An honest fame to a man, is as good as patrimony or inheritance.

Homo nescit, si dolore fortunam inuenit.

A man knoweth not if he fyndeth fortune that is to say the goodre of the world with sorowe and payne.

Honeste seruit, qui succumbit tempori.

He honestly serueth that stoupeth to the tyme, that is to say, it is honesty for a man to fasten hym selfe to the tyme and to geue place vnto fortune for a season.

Homo uitæ commodatus, non donatus est.

Man is lent vnto lyfe and not giuen. He who shoulde saye, lyfe is graunted but for a tyme, and in suche wyse, as he that lent it, may lawfully requyre it agayne when him listeth.

Hæc dem scire, utilius est q̄ querere.

Better it is for a man to knowe his heyre, then to seke his heyre. He knoweth his heire, that getteth him chyldren of his owne, to inherue after him. But he sekerh him an heyre, that despyseth to be married.

oz which regardeth not his owne chyldren, but preferreth straungers.

Hæredis fletus sub persona risus est.

The heyres mourning is vnder a visour a laughyng. He be walleth the death of his testatour oz auncellour in outwarde semblaunce but inwardly he laugheth. Euē as game players in a playe oz disguisyng play the partes and take vpon them the persons of kynges of quenes & of other states, but inwardly they be not so in dede: so heyres and executours make as though they wepte, but in dede they laughe.

Habent locum maledicti crebræ nuptiæ.

Often mariages be reproued.

Inferior horret, quicquid peccat superior.

What so euer the ruler dothe amysse, the subiecte chynketh for it and feleth the smarte. This is accordyng to the sayeng of Horace. *Quicquid delirant reges plectuntur Achiui.*

Inimicū ulcisci, uitam accipere est alterā.

A man to reuenge him of his enemye is euen lyfe vnto him and meate and drynke.

Id agas, ne quis tuo te merito oderit.

Do so, that noman hate the for thyne owne deseryng.

Inuitum cum ritineas, exire incitas.

When thou reteynest the euylwyllyng, thou allowest him to departe.

Inginuitatem lædis, cum indignum rogas.

F.1.

Thou

MIMI

Thou hurtest generositie, by intreating the vn-
worthy.

In nullū auarus bonus est, in se pessimus.

The couetouse snugge is good to none, and worst
to him selfe.

Inopi beneficiū bis dat, qui dat celeriter.

To the needy he giveth a double benefite, that
giveth quickly.

Instructa inopia est, in diuitijs cupiditas.

Couetousnes in aboundaunce, is as a ho shilde
lay a furnished or well storied pouertie.

Inuitat culpam, qui peccatum præterit.

He sturreth men to synne, that wryneth at synne.

Iucundū nihil ē, nisi quod reficit uarietas.

Nothyng is swete, unless it be interlased w ith
vndyrnes. Shyfte a chaunge of thynges reficeth
wonderfully the lothsome appetyte of man.

Ingenuitas non recipit contumeliam.

A gentle nature can take no reproche.

Impune peccat, cum quis peccat rarius.

When a man offendeth but very seldome, he is the
more worthy to escape punishment.

Ingratus unus miseris omnibus nocet.

One vnkynde person maketh all other selfe soules
to fare the worse.

In miseri uita nulla contumelia est.

In the lyfe of a wretche is no sclander. Wretches
and euill persone be not for the moste parte misre-
ported nor sclaundered.

Ino

Inopiae desunt parua, auaritia omnia.

Pouertie lacketh small thynges but couetise lacketh all thynges. The poore man is holpen with a lytle, but nothyng wyll satisfie and content the couetouse body.

Ita amicum habeas, posse ut fieri inimicum putes.

So take thy frende that thou thynke he may be made thyne enemye: Loue as thou shouldest in tyme comyng hate. So truste thy frende, that if he become thyne enemye, he shalbe hable to do the no great displeasure.

Inuidiam ferre, aut fortis aut felix potest.

Eyther the wealthy, or the hardy is hable to susteyne enuy. The wealthy and fortunat persons regard not the disdainne of ether, and the hardy and couragious mynde despyse the disdaininges of other.

In amore mendax semper iracundia.

In loue angre is a lyer. The angry louer performeth no thyng that he thretneth. For one false teare of his lady wyll quenche all his proude wordes.

Inuidia tacite, sed minute irascitur.

Enuy, that is to say, the enuiouse person chafeth and is angry closely without viteryng hys mynde, warily and styll, but yet lyghtly that is to saye for lyght and trytyng maters.

Iratum breuiter uites, inimicum diu.

Shun the angry person a lytle, but shun thyne enemye longe.

Inuriarum remedium est obliuio.

f. ii.

The

MIMI

The remedy of wronges is forgetfulnes.

Iracundiam qui uincit, hostem superat maximum.

He that veynquisheth angre, veynquisheth a passing greate enemye.

In malis sperare bonum, nisi innocens nemo solet.

In trouble none is wont to hope well but the vngilty person.

In uindicādo criminosa est celeritas.

In reuengyng, quickenes is full of blame. Some tede (in iudicando) in iudgyng. Doubteles to be hasty epyther in iudgyng or reuengyng is not comendable.

Inimicum quis humilem docti est metuere

It is the propertie of a wyse & well taught man to feare his enemye though he be but of lowe degree.

In calamitoso risus etiam iniuria est.

In a miserable and infortunate person euen laughyng is an iniury, that is to say, he thynketh him selfe touched and mocked, if he seeth one but laugh.

Iudex damnatur, cum nocens absoluitur.

The iudge is condempned, when the gilty is acquit. The iudge that acquiteth the offendour, dampneth him selfe of vnrpyghtfulnes.

Ignoscere humanum, ubi pudet cui ignoscitur.

It is good humanitie to forgyue, where the party forgyuen, repenteth, and is ashamed of his faulte.

In rebus dubijs plurimi est audacia.

PVBLIANI. Fol. xliij.

In thynges doutful, boldnes is very muche worth.
Illo nocens se damnat, quo peccat die.

The same day that the gilty offendeth, he dam-
neth him selfe. There is no sozer iudge then a mans
owne conscience accordyng to the latyne prouerbe.
Conscientia mille testes, that is to say. The conscience stan-
deth for a thousande wytnesses.

Ita crede amico, ne sit inimico locus.

So truste thy frende that thou be not in daunger
of him if he turne to be thyne enemye.

Iratus etiam facinus consilium putat.

The angry man counteth mischief counsaile. when
a body is angry he iudgeth a leude dede to be well
and wysely done. Or ye may interprete it also thys
wayes. The angry man counteth counsaile myschies,
that is to say, when he is well counsayled of his frende
he thynketh him selfe harmed.

Improbe Neptunum accusat, qui iterum
naufragium facit.

He that the seconde tyme is in daunger of drou-
nyng and suffreth shypwreake, wyckedly blameth
god. Neptune was of the panyms supposed to be the
god of the see.

Loco ignominiae est apud indignum
dignitas.

worthynes in an vn'worthy person is in place of
a reproche. worthyp or honour comitted to him that
is not worthy to haue it, doth not comende him. but

f.iiij.

rather

MIMI

rather disworshipp him.

Laus ubi noua oritur, etiā uetus admittit.

where newe prayse spryngeth, there also the olde is allowed. when a man doth agayne the seconde tyme well, he maketh that men beleue hys forwar name and prayse the better.

Læso, doloris remedium, inimici dolor.

To a person greued, the greife of his enemye is a remedy of his greuance. He that can be wreake him selfe of his enemy, fealeth his owne harme the lesse.

Lewis est fortuna, cito reposcit quæ dedit.

Lyght and inconstant is fortune, for she anon claymeth agayne that she gaue.

Lex uniuersi est, quæ iubet nasci et mori.

Suche is the lawe, state, & condicion of al thynges vniuersally that it comaundeth the same to be bozne and to dye.

Lucrū sine damno alterius fieri nō potest.

Gaynes without the losse of another can not be had. This sentence agreeth with that before. *Dives aut iniquus est aut iniqui heres.* The ryche man is either wicked him selfe, or a wicked mans heyre.

Lasciua et laus nunq̃ habent concordia.

Whottouse lypung and prayse, can not be coupled together.

Legem nocens ueretur, fortunā innocens.

The gylty feareth the lawe, the vngylty fortune. The innocent and harmeles person, although he feareth not the lawes, as the euyl doer and gylty doth, yet he feareth fortune which otherwhiles oppresseth the gylties.

Lupu-

Luxuriæ desūt multa, auaritiæ omnia.

Whotouse lpyng or prodigalitie wanteth much,
but the couetouse mynde lacketh all thynges. For as
Iuuenal sayeth *Crescit amor nūmi quantum ipsa pecunia
crescit.*

MAlignos fieri maxime ingrati docēt
Unthākefull persons teache men most of al
to be vnkynde harde and vnyberall. Thur-
lythe natures and ingrate, make liberall and kynde
persons to be the harder.

Multis minatur, qui uni facit iniuriam.

We threteneth many that doth wronge to one. All
loke for iniury at his hande, that doth iniury to one.

Mora omnis odio est, sed facit sapientiā.

Euery variaunce is hateful, but yet it maketh wyl-
dome. Lysler and tracte of tyme gendereth prudence.
Lysler maketh that we do nothyng rashly.

Mala causa est quæ requirit misericordiā.

It is an euill cause that asketh petye. Innocency
and vngyltynes nedeth not mercy.

Mori est felix, anteq̃ mortem inuocet.

It is an happy mā's lot, to dye afore he desyre death.
They that wyshe them selues deade be in misery.

Miserū est tacere cogi, quod cupias loqui.

It is a payne to be compelled not to speake the
thyng that thou woldest couet to vtter.

Miserrima est fortuna quæ inimico caret.

Moste miserable is that state whiche lacketh an
enemy. Wealth and felicitie sturreth vp hatred and

MIMI

enuy. wherfoze whom noman enuieeth, he must nedes
be moſte miserable.

Malus est uocand⁹ qui ſua cauſa eſt bonus

He is worthy to be called an euill perſon, that is
good for his owne cauſe and aduauntage only.

Malus ubi bonū ſe ſimulat, tunc ē peſſim⁹.

The naughty perſon, when he maketh him ſelfe
good, is then worſte.

Metus cū uenit, rarum habet ſomn⁹ locū.

When feare cometh, ſleape hath ſeldome place.

Mori neceſſe eſt, ſed non quoties uolueris

Thou muſt dye, but not when ſo euer thou wylte.

Male geritur, quicqđ geritur fortunæ fide.

It is euill done, what ſo euer is done throughe
truſte of fortune.

**Mortuo qui mittit munus, nil dat illi, adis
mit ſibi.**

He that ſendeth a gyfte to the deade gyueth no-
thyng to him, but taketh from hym ſelfe. Amonges
the Danymys they made ſacrifices for the deade.

Minus eſt q̄ ſeruus, dñs qui ſeruos timet.

The mayſter that feareth hys ſeruautes, is in
worſe caſe then a ſeruaunt.

Magis hæres fidus naſcitur q̄ ſcribitur.

A truſty executour or heyre is rather bozne then
wryten. There is moze truſt in a mans owne bloude,
then in a ſtraunger vnto him. The ſtraunger that is
not of thy bloude flattereth the, that thou mayſte
make hym thyne heyre after the of that thou haſte.
This is ment agaynſt them which defrauding theyr
owne

owne naturall kynskolke for every tryflyng displeasure, gyue away theyr goodes vnto straungers.

Malo in consilio foeminae uincunt uiros.

In a frende counsaile women passe men. A womans aunswere (they say) is neuer to seke.

Mala est uoluptas alienis assuescere.

It is an euill pleasure a man to accustome hym selfe with other mens thynges.

Magno cū periculo custoditur, quod multis placet.

with greate peryll is that kepte, whiche pleaseth many.

Mala est medicina, ubi aliqd naturae perit.

It is a frende medecine, where any thyng of nature perysheth.

Malae naturae nunq̃ doctrina indigent.

Euill natures nede neuer any teachyng. Naughtynesse is learned alone without a scholemayster.

Miseriam nescire, est sine periculo uiuere.

To lyue without daunger is as who shulde say, a man to knowe no mysery, who so lyueth without peryll lyueth happely. A sure and saufe lyfe, though it be but lowe and base yet it is mooste happy.

Male uiuunt, qui se sēper uicturos putant.

They lyue naught, that thynke to lyue euer.

Maledictum interpretando facies acrius.

By qualifieng an euill tale of sclaunder, thou shalte make it worse.

Male secum agit æger, medicum qui hæredem facit.

MIMI

That syke person dothe starke naught for hym selfe, that maketh his physician his executour. For he prouoketh him to kyll him.

Minus decipitur, cui negatur celeriter.

He is les deceyued, that is quickly denyed. When a man is redely denied of his sute, he loseth les labor.

Mutat se bonitas, quum irites iniuria.

Goodnes chaungeth it selfe when thou sturrest it with iniury. So who shulde say, good men be made euill and vngentle when they be chafed.

Mulier quum sola cogitat, male cogitat.

The woman, when she thynketh and studieth alone, thynketh euill. Women comonly study shrewdenesse when they be alone.

Malefacere qui uult, nusq̃ nō causā inuenit

He that wyl do myschief, fyndeth euery where occasion therunto. Euyl disposed persons can fonde excuse mater to worke vpon, and to bitter theyr malice.

Maleuolus semper sua natura uescitur.

The euylwylled and myscheuouse person feadeth vpon his owne nature, for though he be not hyred of other to do mischief, yet loueth he to do it euen for the satisfieng and sedpng of hys owne nature. So that he deliueteth and feadeth his owne nature when he occupieth hym selfe aboute vnhappynes.

Multos timere debet, quem multi timent.

He ought to feare many, whom many do feare.

Male imperādo summū imperiū amittitur

By euyl rulyng a ryght great rule or empyre is lost

Mulier q̃ nubet multis, multis non placet.

The

PVBLIANI. Fol.xlvj.

The woman that weddeth her selfe to many,
can not please many.

Malum consiliū est, qđ mutari non potest.

It is an euyl cōsaille that can not be chaunged.

Nihil agere, sēper infelici est optimū.
It is euer best for an vnlucky person, to do
nothyng.

Nil peccēt oculi, si animus oculis imperet.

The eyen shulde nothyng offende, if the mynde
wolde rule the eyen. we blame our eyen, as though
they ministred the occasion of euyl lustes. But the
mynde is in blame, which ruleth not the eyes.

Nil propriū ducas, quod mutari possiet.

Count nothing thynne owne, that may be chaūged.

Non cito perit ruina, qui ruinā prætinet.

He peryrmeth not sone by fall, that befoze feareth
a fall.

Nescis quid optes aut quid fugias, ita lū-
dit dies.

Thou knowest not what to desyre oz what to
flee, tyme so mocketh vs. Suche is the chaunge and
rechaunge of the worlde, that oftetymes that a man
thought beste, he shall fynde worst for him, contrary-
wse the worst, best.

Nunq̄ periculum sine periculo uincitur.

Peryll is neuer ouercome without peryll

Nulla tam bona est fortuna, de qua nil pos-
sis queri.

There is no fortune so good wherof a man can
not complayne.

Rul-

MIMI

**Nusq̃ melius morimur homines, q̃ ubi libe-
ter uiuimus.**

We neuer dye better, then when we haue lyued
gladly.

Negandi causa auaro nusq̃ deficit.

The couetouse wretche neuer is to seke of some
pence or other to denye a man. He that gyueth not
gladly, euer fyndeth some cause why he shulde not
gyue.

Nimium altercando ueritas amittitur.

With ouermuche strepyng the trowth is losse. By
moderate disputacions the trowth is boulded out, but
by immoderate bzauylnges it is losse.

O Vita misero longa, felici breuis.

O lyfe, longe to the miserable person but
shorte to the fortunate. The vnhappy persons
ere wery of theyr lyfe but they that be well at ease,
shynke theyr tyme shorte.

**P Ars beneficij, quod petitur est, bene si
negas.**

It is a pece of a good turne, when a man pretely
deny the thyng that is asked. Some gyue with suche
an euill wyll that they lose theyr thanke. Agayne
some can so properly denye a man, that they deserue
as muche thanke as the other.

Q Votidie dānatur, qui semper timet.

He is dayly condemned, whiche alwayes
feareth. There is no sorer damnacion, then
the dome of a mans owne conscience.

Quo

Quotidie est deterior posterior dies.

Euermore is the day folowing worse. The world is dayly worse and worse.

Ridiculum est, odio nocentis perdere innocentiam.

It is greate folly for the hatred of the gilty to lose thyne owne vngiltynes. He that wyl lose his owne innocēcy by cōmpting any cryme, for hate he beareth vnto some naughty body, is worse thā mad.

Sultum est timere, quod vitari non potest.

It is folyshnes to feare that can not be eschued.

Se denegare patriæ, exilium est pati.

To deny thy selfe vnto thyne owne countrey is to suffre banishment. He that wyl not be conuersant in the comon weale is wyllyngly a banished man.

Timidus uocat se cautum, parci-
fordinus.

The cowardde calleth hym selfe a ware felowe, and the nyggarde a sparer.

Tam deest auaro qđ habet qđ qđ nō habet.

The couetouse man as well wanteth that he hath as that he hath not. He vseth nomore his owne then he doth other mē's goodes. So he lacketh them both a lyke.

Veterem ferendo iniuriam, inuitas nouam.

By suffereng olde wronge, thou prouokest newe.

LONDINI EXCVSVS
EST HIC LIBELLVS IN
AEDIBVS M. RICHARDI
TAVERNERI PER RI-
CHARDVM BANKES
TYPOGRAPHVM
ET CIVEM
LOND-
NEN-
SEM

CVM PRIVILEGIO AD
IMPRIMENDVM
SOLVM.



~~John Harrison~~
George Harrison's

Book

Marchth
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1749

